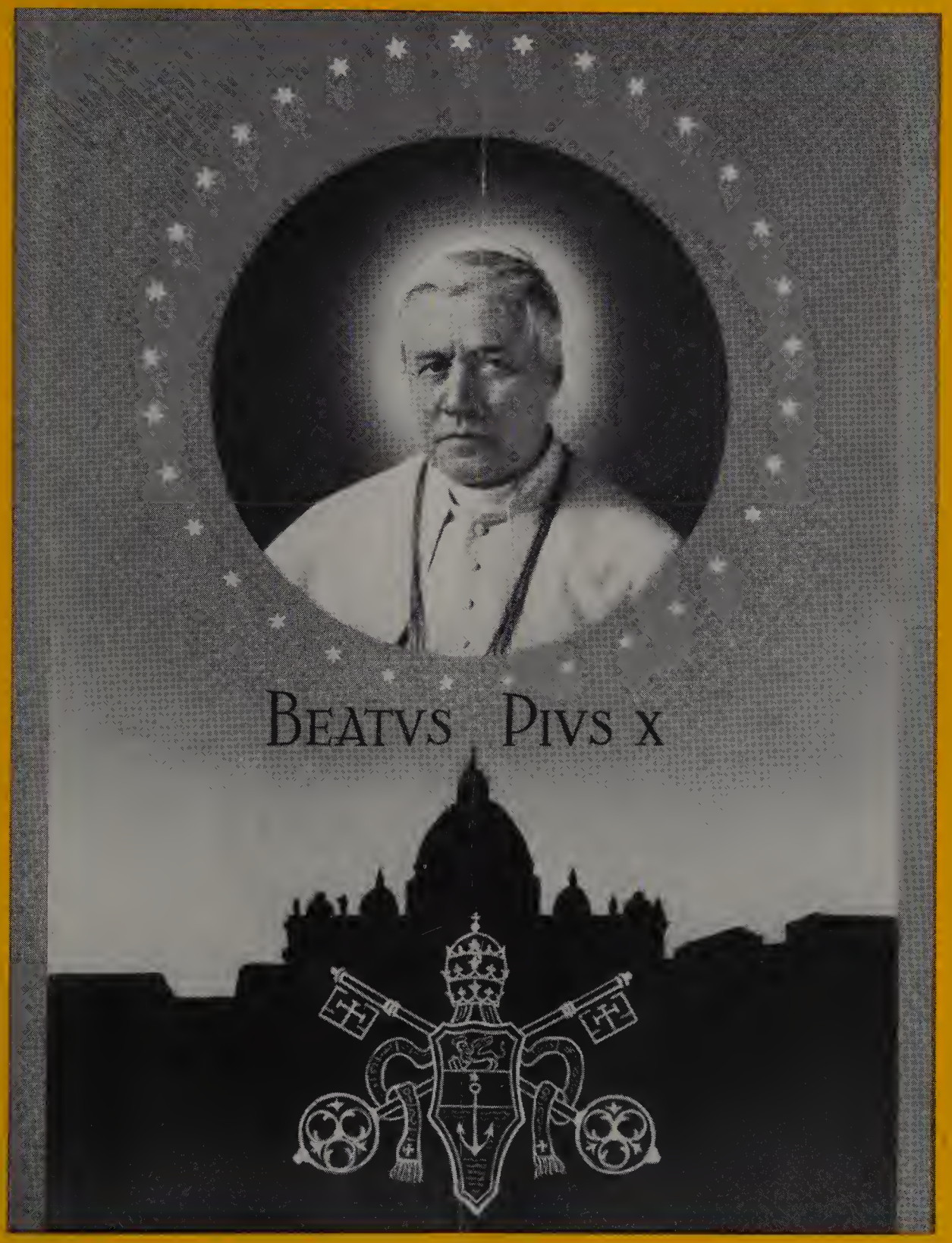
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THE VOICE

OF THE
STUDENTS AND ALUMNI OF ST. MARY'S OF BALTIMORE



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VOLUME XXVIII JUNE, 1951 NUMBER 9

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OUR COVER

". . . tend the flock of God which is among you, governing not under constraint, but willingly according to God; nor yet for the sake of base gain, but eagerly; nor yet as lording it over your charges, but coming from the heart a pattern to the flock. And when the Prince of shepherds appears, you will receive the unfading crown of glory."

The first Vicar of Christ posited these rules of action for the priest. Guiseppe Sarto, the beloved Pius X, carried them out to perfection. From the priesthood to the Pontificate he bore the duties placed upon him in Christ-likeness.

As a catechist, as an advocate of frequent reception of the Blessed Sacrament, as a defender of the Deposit of Faith, he kept always before his eyes the motive of the priesthood, self-sacrifice for Christ. This model of priestliness may well serve as our guide in the battle to place Christ's truths before all men.

The Prince of shepherds appeared to Pius X long ago and presented him with the crown of glory. The Church will rejoice on June 3, by naming him among its Blessed.

Amavit eum Dominus, et ornavit eum.

Stolam gloriae induit eum.

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THE VOICE, ST. MARY'S SEMINARY,
BALTIMORE 10, MD.

Entered as second class matter October 15, 1928, at the Post Office at Baltimore, Md., under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized March 3, 1924.

THE VOICE, June, 1951, Vol. XXVIII, No. 9. Published monthly during the scholastic year by the students of St. Mary's Seminary, Roland Park, Baltimore 10, Md.

The Voice

of the STUDENTS and ALUMNI of ST. MARY'S

$2.00 Per Year $.25 Per Copy

In Praise of Valor

ST. MARY'S alumni were well represented among the chaplains in the last World War, and this remains true in the present Korean conflict. Already they have won for themselves a reputation which reflects honor, both upon their priestly calling and their Alma Mater as well. Many have been officially cited for gallantry beyond the call of duty, and THE VOICE has been happy to carry this information to our alumni at home.

The latest of our chaplains to merit his country's official recognition is Captain James P. Spencer, S.S. Father Spencer, a native of Providence, made his philosophical studies at St. Mary's, Paca St., his theological course at the Washington seminary, and was ordained with the Class of 1925. Practically his whole life as a Sulpician was spent at St. Mary's, Paca St.

Hundreds of our alumni can recall Father Spencer as a teacher, and perhaps, too, his enthusiasm for all that belongs to the trade of fire-fighting. Before becoming an Army Chaplain, he was the "fireman" in charge of fire-prevention at St. Mary's.

Father Spencer's citation with its accompanying award of the Silver Star for Bravery in Action bears the date March 31, 1951. In part it reads: "On the night of 26-27 November 1950, in the vicinity of Ipsok, Korea, the unit which Chaplain Spencer served was under heavy hostile attack. Although exposed to machine-gun, mortar and artillery fire, he remained at the Battalion aid station to administer to the physical and spiritual needs of the wounded. When the area was threatened with direct enemy ground attack, he advanced to the defensive positions and moved among the men with words of encouragement until the enemy was repulsed. Chaplain Spencer's calm demeanor, determined spirit and selfless devotion to duty are in keeping with the high traditions of the United States Army."

Through THE VOICE, St. Mary's priests throughout the country would like to express their congratulations and their gratitude to Father Spencer, and to the many priests who share his work in the Armed Services of our country. We who remain at home can invoke the testimony of our daily prayers as witness of our spiritual union with them.

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"BEHOLD THIS HEART . . .



. . . which has so loved men ! "

Carved Devotion



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A vision at Fatima

ON October 31, 1942, at the closing of the Fatima Jubilee Celebrations, His Holiness Pope Pius XII consecrated the entire human race and Russia to the Immaculate Heart of Mary, and set aside a new universal feast in her honor on August 22. At the consecration, our saintly Pontiff asserted, "We must listen to her maternal counsel. . . . She (Our Lady of Fatima) tells us all to do penance and amend our lives, and flee from sin. . . . She bids us boldly, cost what it may, . . . to live as sincere, convinced, and integral Catholics."

That October marked a milestone in a story which began twenty-five years before. In the eyes of the world the story passes as folly that the Divine Wisdom should choose three insignificant peasant children as instruments of the heavenly visits. But the fact remains which only the rashest of skeptics would deny against overwhelming evidence. The story of our Lady's six apparitions from May to October, 1917, near the small village of Fatima has long become a part of us, but her message, her message of prayer and penance, remains as urgent today, if not more so, as it did in 1917.

For a week Father McGlynn, O.P., followed Lucy's instructions in sculpting his statue of Our Lady of Fatima. Lucy insisted that he show Mary's Immaculate Heart.

TO enlighten us with latest information about Fatima, and to revive too quickly fading memories, the Rev. Thomas McGlynn, O.P., noted sculptor and author of the book, *The Vision of Fatima,* visited St. Mary's recently. Father did not come empty handed, but brought with him the statue of Our Lady which he carved in the presence of Lucy dos Santos, now a Carmelite nun, and presented slide films of Fatima and the Great Basilica at Cova da Iria.

Though many statues have previously been carved of Our Lady of Fatima, Father McGlynn, commissioned by the Daprato Studio of Chicago, desired to make a replica as near as humanly possible to the Lady who actually appeared to Lucy. "At first I had some difficulty getting permission to see Lucy, but after permission was finally granted, I was allowed to stay in a small room of the convent. Lucy came daily for a week and every detail of the statue was made at her dictation and correction."

REV. THOMAS MCGLYNN, O.P.
"Listen to her maternal counsel."



Father McGlynn reported to us that he found Lucy a simple, plain, soft-spoken woman. At first she spoke to him in monosyllables, but after further questioning she manifested a keen mind and intelligence, considering her meagre formal education. Her life is patterned after the Little Flower, her chief virtue being that of simplicity. At first sight there is nothing striking about Lucy. If you

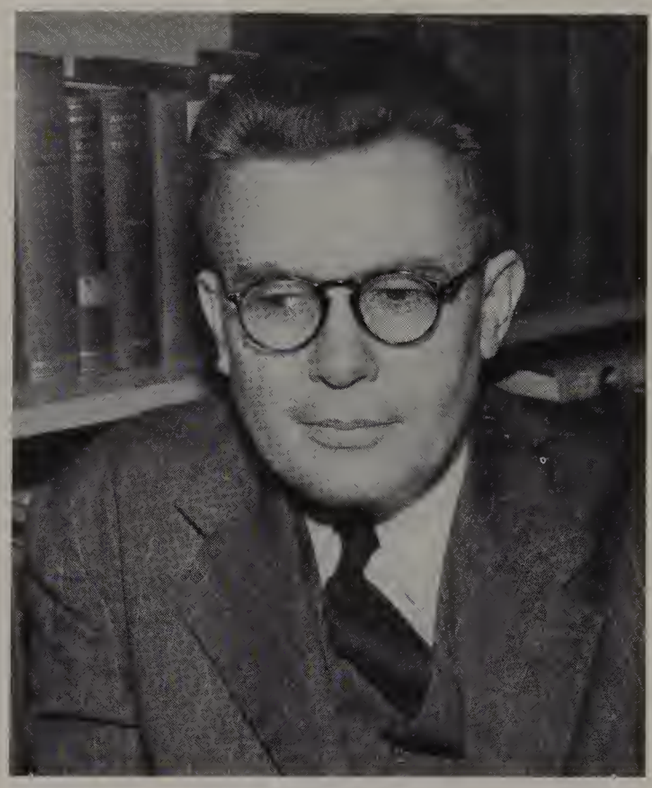
(*Continued on page 24, col. 3*)

INDECISION IN RELIEF

The Frame of Mind of Post-war Europe

DOES Europe know what's going on in the world? What do the people in Germany, Italy, France, and England really think of us here in America? These are indeed hard questions for our answering. And so, it was with pleasure that St. Mary's listened to an impressionistic survey of Europe with emphasis on Europe's attitude towards our own country by Doctor Richard Pattee, only recently returned from a two-year stay on the Continent. He had lectured from our rostrum just before leaving for Europe and it was indeed a rare privilege to hear him again so soon after his return to the States.

It is most reasonable to give a resumé of the state of mind one finds on the other side of the ocean—a mind that is trying desperately to study our own mentality here in the United States. In Europe, the American people are believed to be hysterical; Europeans are prone to think this of us. What else could they, when they read our newspaper headlines or listen to our news commentators on the air? In their eyes we are completely whipped up in a "flap." They, on the other hand, pride themselves on their serenity. It's quite true that some of our American newspapers, as compared with those of Britain, and Switzerland, for example, tend to lean over in the opposite direction, having an alarmist attitude. At the very height of the blitz, *The London Times* carried an editorial on new ways of constructing a rock garden. We *are,* for the most part, acting quite jittery in this country over the international situation.



DR. RICHARD PATTEE
Tension and confusion—for Europe, an old story

MOREOVER, it is not correct to say, as it is so often thought in the United States, that Europe is unconscious of what is going on in the world. This is not justified. My reason for saying this is based on my observations taken, by and large, in Western Europe, not that area behind the Iron Curtain. The great discrepancy is not that Europe is unwilling to do anything about the present situation but rather, what and how?

Here *we* are, in the United States, for the first time, in the front lines alone. Heretofore international tension and difficulty were more or less shared. Before, we could always count on Britain and France in the front lines. *We* had time to prepare to face the difficulty, to plan *our* move in view of theirs. This is, I believe, the essential feature that has brought about the present state of anxiety in our country. Europe has gone through such a period often: in 1870, in 1914, in 1937. She is experienced; one in Europe becomes more or less accustomed to it. But for us it's too new. Lack of experience begets lack of poise.

Dr. Richard Pattee is one of the State Department's experts on Spain. He has traveled in Europe for the past two years and has observed conditions there firsthand. His newest book, *This Is Spain*, is a thorough treatment of this sore spot in world diplomacy. Doctor Pattee has been called "the best informed Catholic layman of our times."

THESE people have seen so much in their history that there are few surprises left. I was deeply impressed with the extraordinary way the Italians have plunged back. In spite of being occupied first by the Germans and then later by the Americans, you would be surprised to see their present efforts. One wouldn't believe that there had ever been a Benito Mussolini. The reason for this comeback is quite evident when you recall that Italy has watched politics at play since before the time of Christ. This background permits a sense of resignation; war, politics, and the like do not produce a popular reaction as their newness tends to do in this country.

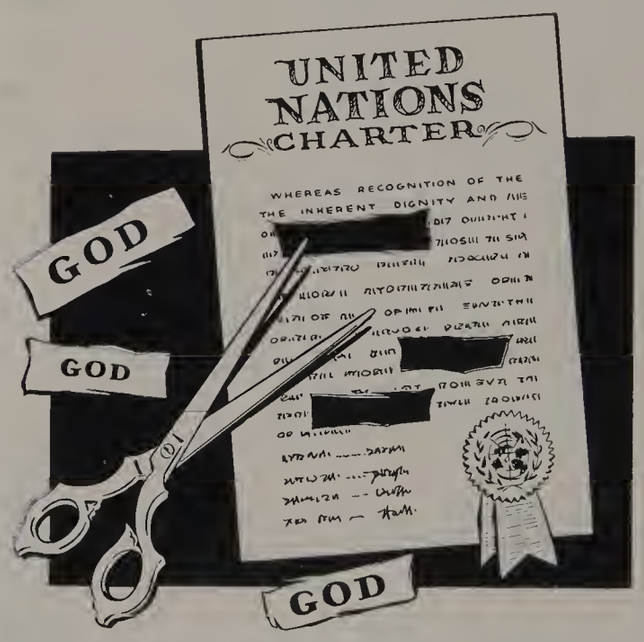
TURNING to Communism, there are several items worth mentioning. First of all, we should not assume that this thing called Communism is something we can solve by spending enormous amounts of money to improve the life of those people crushed under the weight of misery and poverty. This is really over-simplifying the whole thing; it is finding a solution that is easy but not effective. You just don't fight Communism with dollars or, at that, even with social justice. You see, Communism grips the minds and wins the conviction of people who are not in need at all.

We are also mistaken if we believe that Communism in Europe has a mass following. The number of Communists in Britain and France and Italy is still a small minority. But there is a directing class in all these countries and this is the class that gives the Communists a great influence.

DOUGLAS HYDE, former editor of the *London Daily Worker,* who came into the Church without having known a Catholic, and who had given twenty years of his life to the Party, warns us not to underestimate the power of these few Communist leaders. In countries like France and England the number of Communists is small, but they are strong, very strong, in leadership. I repeat, you don't find it only among impoverished peoples. In Italy, for example, it is not so much in the South but rather in the northern industrial cities of Turin and Milan, where the Communists have strong leaderships in the unions.

Here in northern Italy we see a new brand of Communist. Inspired by brilliant, radical leaders, this national brand of Communist is beginning to percolate. These leaders are not from the masses; one of them holds doctorates from two Italian universities and is a prominent lawyer in his locality. These men will not be won over with money; we must fight them with a moral and spiritual weapon. We must have something to offer their minds and their souls.

THE new brand of Communism is the second thing that must be mentioned in speaking of the danger of Communism in Europe today. I've been appalled at the growing tendency. In Italy, for instance, there is the group I've just mentioned that is going to become Titoist.



Though Spain's General Franco said that the great danger in the world is Marxism, we must not delude ourselves. A danger ten times worse is Tito's form of Marxism. For while Communism may prove attractive, to be a good Communist you have to be loyal to Stalin. There is always the danger then of a clash between naitonal patriotism and alliance to the Communist Party. With this new form of Communism—nationalistic Marxism—the problem is solved. One no longer has to worry about being a

(*Continued on page 22, col. 1*)

Sulpicians of Yesteryear—III

Zeal For Conquest

Father Kunkel continues his narrative of the exploits of Bishop Du Bourg. The Bishop was not to be denied his desire to make his diocese prosper. Even Pope Pius VII acceded to Bishop Du Bourg's wishes.

REGARDING this distinguished ecclesiastic, we are fortunate in having copy of a letter passed on to THE VOICE in 1918 by the late Chief Justice White. After receiving Heberman's *History of the Sulpicians in the United States* from St. Sulpice's Father Gilgan, he writes thus:

"I thank you for the book on the Sulpician Fathers. Last evening, when it came, I turned over some of the pages and, as it were, by an intuition my eye fell on the likeness of Bishop Du Bourg. . . . This brought back many pleasant memories, for the traditions of his character and the recollection of his great services to the New Orleans diocese were current at the time of my earliest recollections. . . . It seems to me that at no time have we needed more the services of such men as the Sulpician Fathers train, than we do now. Indeed great as was the work accomplished in the past, in looking out now upon the future, it would seem that a yet greater work is to fall upon those who continue the work of the Fathers."

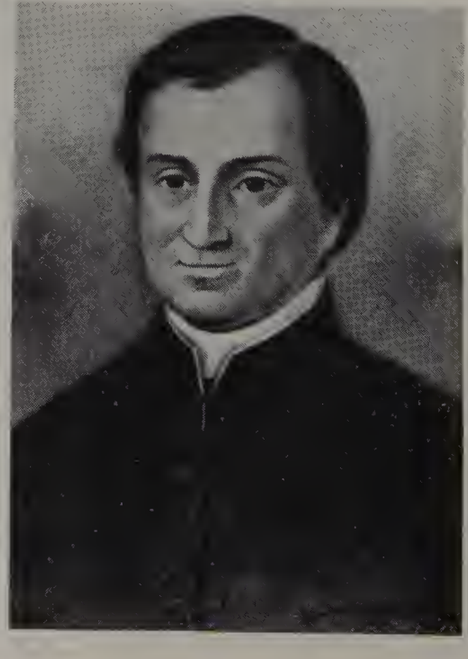
ARCHBISHOP Spalding, in his life of the saintly Bishop Flaget, thus expresses himself: "Bishop Du Bourg was no sooner known than he was universally esteemed and loved." Richard H. Clark, LL.D. pays this tribute to the Bishop: "Among the earliest of our prelates, Bishop Du Bourg was also among the foremost. Gifted with fine abilities, which were improved by a thorough education, with a holy zeal, his life was one of great activity and full of enterprise for the good of religion."

We have therefore no hesitation in bringing to the attention of our Alumni this great Sulpician. He was, in fact, second in point of consecration of the bishops who lived in the first half of the Nineteenth Century.

WHEN in the year 1812 Archbishop Carroll, in the name of the Holy See, asked Father Du Bourg to become Administrator Apostolic of the Louisianas, he bowed to the wishes of his Ordinary and accepted this most difficult assignment. With the Louisiana Purchase by the United States, this vast territory, stretching along the Gulf of Mexico to the Mississippi and northward to, and including, Missouri, had been added to the jurisdiction of Archbishop Carroll. The territory was so uninviting and so bristling with social, political, and economic problems, that Bishop David, Coadjutor to Bishop Flaget, and Father Nerinckx refused the proferred dignity. The task now devolved on Father Du Bourg.

With the acceptance of the appointment, he was soon to be separated from those ties that bound him so intimately to Baltimore and its institutions—to his Sulpician confreres and St. Mary's College, to Mother Seton and her growing community. But with full trust in God and in humble submission, Father Du Bourg bowed to the wishes of the Archbishop.

MOST REV. JOSEPH ROSATI, C.M.
A Bishop gets a "pillar"



IT was toward the end of 1812 that the Administrator Apostolic reached New Orleans

and found the city besieged by the British forces. General Andrew Jackson, the head of the American contingent, sent a letter to Father Du Bourg asking for the prayers of the people under his jurisdiction. In full sympathy with the American cause, Father Du Bourg issued an apostolic letter which met with a hearty response on the part of the clergy, religions, and laity. With victory attained, Father Du Bourg celebrated a Solemn Mass of Thanksgiving, and this was attended by the General and his staff.

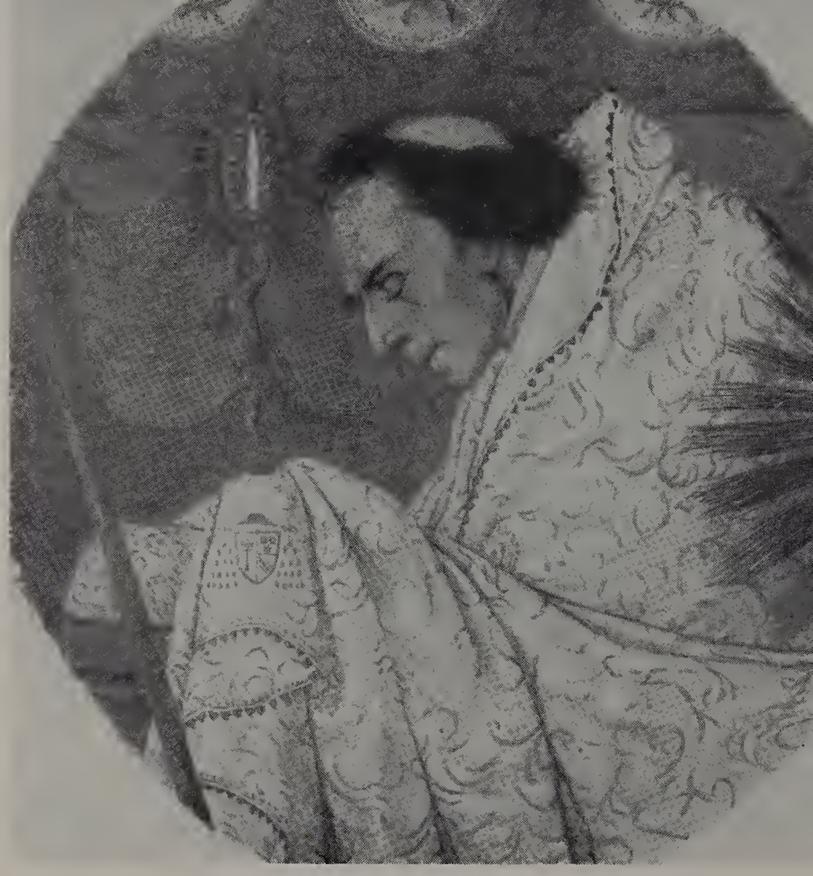
At the conclusion of the service, an immense throng gathered in front of St. Louis Cathedral. Father Du Bourg, no mean orator, welcomed the Hero of New Orleans and congratulated him on his brilliant victory. He did not, however, fail to remind his audience that while giving due credit to the heroism and military genius of the General and the bravery of his intrepid soldiers, they were first of all to thank God, the true source of victory. The General, altogether impressed with his lofty and patriotic sentiments, expressed high gratitude for appeals made by Father Du Bourg, and requested him to have them published and circulated among the people.

Sulpician Bishops
of the United States.

	Consecrated
Bishop Flaget, Bardstown	1810
Bishop Du Bourg, New Orleans	1815
Archbishop Marechal, Baltimore	1817
Bishop David, Coadj. to Bp. Flaget	1817
Bishop Dubois, New York	1826
Archbishop Eccleston, Baltimore	1834
Bishop Bruté, Vincennes	1834
Bishop Chabrat, Coadj. to Bp. Flaget	1834
Bishop Chanche, Natchez	1834
Bishop Verot, St. Augustine	1858

WITH the return of peace, Du Bourg turned his attention to the affairs of his vast diocese. In view of the disorder, dissension, and confusion that held court in New Orleans, he decided to transfer his seat of residence to St. Louis. Accordingly, he appointed a Vicar General to represent him in New Orleans. But he was in need of priests and religious as well as the means of their support. It seemed, in consequence, of primary necessity that he go to Europe to report the condition of affairs in Louisiana to the Prefect of Propaganda.

While in Rome, he sought out recruits for his diocese. Father de Andreis, C.M., was then



Pope Pius VII
"A general was aghast"

teaching Dogma at the Lazarist House of Studies, while Father Rosati, a member of the same community, was at the head of a band of missionaries. Most favorable reports of these two priests reached him from all sides. He set his heart on securing the services of both the professor and the missionary for his diocese.

GOING directly to headquarters, he stated his request to the Lazarists' Father General. The General, aghast at the audacity of the demand, replied: "Monseigneur, these two fathers are the very pillars of our Congregation. While I am in deep sympathy with the needs of your diocese, I owe it to our community to refuse your request." "Very well," was the reply, "then I shall go directly to the Holy Father." The Pope, Pius VII, not only gave him his priests, but in addition, several other recruits. To crown his visit, he was consecrated Bishop of New Orleans on September 24, 1815.

Soon after his consecration, he left for his native France. Here he again appealed, with his accustomed eloquence, for recruits and the means of their support, as well as additional funds for the multiple needs of his diocese. He not only presented the crying needs of his own diocese, but with truly apostolic zeal so instilled into the hearts of his hearers an interest in all the Foreign Missions, that he is credited with having inaugurated the movement which led to the creation of the Society of the Propagation of the Faith by that devout soul Mlle. Jaricot.

(*Continued on page* 31, *col.* 2)



TUTTO PER CRISTO

"THEY have sent me as curate a young priest, with orders to mould him to the duties of a pastor; in fact, however, the contrary is true. He is so zealous, so full of good sense and other precious gifts that it is I who can learn much from him. Some day or other he will wear the mitre, of that I am sure. After that—who knows?"

Antonio Constantini, the wise old pastor of a parish in Tombolo is dead now. Even those that knew his young curate and marveled at his "sterling qualities of soul and . . . deep personal piety," long lie dead in the village churchyard. In the modest hamlet of Riese the once-worn-path to the Latin School at Castelfranco which the youthful Joseph Sarto traversed "with his shoes over his shoulders and a crust of bread in his pocket," is hidden now by shifting sands and time's propensity for change.

Still, the words of Father Constantini prophetically echo on . . . "After that—who knows . . . who knows?" He knew then of what lately came to pass. For on June 3, 1951, in Rome's historic St. Peter's Basilica, Pius X — Riese's Giuseppe Sarto — was proclaimed Blessed.

BLESSED! Father Antonio! He, from whom you were to learn much. He was to wear the mitre; of that you were sure, remember? And after that . . . Blessed! Blessed Giuseppe Sarto! Your curate—his first assignment! "So full of good sense . . . and precious gifts!"

This is a story of a priest, of a priest who was "so lovable, so gentle, yet so firm in his preachings of Jesus Christ to an unbelieving nation." Here is the story of a heart aflame for souls, the story of a priest's "deep humility . . . warm charity . . . winning charm . . . absolute selflessness," of a priest whose burning love of the Eucharistic King led him on "to restore all things to Christ," and "to be all things to all men."

Almost a century has passed since Father Sarto's ordination to the priesthood. On the day of his ordination in the cathedral of Castelfranco in 1858, Father Sarto happily wrote: "Today at last, I shall be a priest of the Most High." It was for this day that he waited so patiently.

Those very ideals which Giuseppe Sarto kept as a seminarian, then as priest, bishop, and cardinal, were to be the guiding motives during his eleven-year pontificate, "one of the most fruitful pontificates in the history of the Church." During these eleven years as Vicar of Christ, he "issued or supervised the publication of 3,322 documents of which more than 350 were encyclicals, letters, *Motu proprio,* and addresses."

CONVINCED there are many "who hate Christ, who despise His Church and His Gospel rather out of ignorance than depravity," Father Sarto dedicated his entire life to the fostering of instruction of young and old.

With truly farseeing wisdom, the Catholic Church, the guardian and teacher of divinely revealed truth, undertaking to fulfill her most holy office and duty, has always held that the imparting of the heavenly knowledge necessary for salvation through catechetical instruction must be placed among her most serious obligations. This work of bringing all men—particularly children and the poorly instructed adults—to know Christ our Lord and to learn His teachings must be committed to the zeal and ministry of qualified teachers.

—Decree *Provido sane Consilio* of the Sacred Congregation of the Council.

At Tombolo, in the earliest days of his ministry, he at once organized night classes for the illiterate of the parish. Once, when asked by his parishioners what the price of tuition would be, he replied: "Stop cursing in the future—that is all the remuneration I ask."

With the "little ones" as well as with the old, whose souls needed strengthening against the evils of those days, Father Sarto always displayed a keen understanding of individual needs. Those in whom he discovered a spark of priestly vocation, he assisted in supporting their training out of his own meager possessions. The pawnshop keepers knew Father Sarto well, for "his kindness to the poor kept him in repeated financial straits." Humorously, he once remarked that, "after seven years in the priesthood, I am in debt a little less than 1000 lire." He took pride in being referred to as the Pope of the Poor.

True to his pattern of restoring *all* things to Christ, he then turned his interests to the training of the parish choir. Bringing back with him the experiences gained as director of ecclesiastical chant at the seminary in Padua, Father Sarto instilled in his parishioners a deep reverence for the majestic Gregorian Chant which the Church has possessed from the earliest of centuries. Later, as Pius X, he was to pen the famous *Motu proprio*—a treatise on the restoration of sacred music, a standard guide for church organists to this day.

BLESSED GIUSEPPE SARTO
His soul . . . a reflection of Christ



A humble peasant in the Chair of Peter, Giuseppe Sarto was a model Rector, Bishop, Cardinal, and Pope precisely because he was ever a model, Christ-like priest. Unaffected charity endeared him to his flock. Long before his Beatification, they, in their hearts, called him "Blessed."

The truths which he taught in his catechetical classes thus became instruments of praise on the lips of his children who loved him and found in him truly, a "Father."

FATHER Sarto's simplicity in explaining truths of Catholic doctrine was further reflected in his sermons so that "even the most untrained of his listeners were able to follow them easily and fully." Yet, he insisted most forcefully, that truths must first be *known* before souls can absorb the explanations from the pulpit, for "by the catechism the soil is prepared for the seed of God."

However, those that he could not reach in his daily catechetical instructions, he patiently instructed in the Sunday sermons which he meticulously prepared. "Rather miss a devotion than a sermon," he often said. "What will the devotions of the Church profit you if you do not understand their meaning? How can you understand the homilies and sermons if you are ignorant of the primary and most necessary truths?" Love is born of knowledge. This, too, was the pattern of Christ.

SOON the fame of the young priest's work and piety spread throughout all Italy. Working patiently, in eight years he efficiently accomplished a spiritual revival in the parish of his first assignment. "The fact that he was able to achieve so much for the good of religion," writes Bishop Gerald O'Hara, "was due not only to his extraordinary intellectual qualities, but also, and especially, to the holiness of his life."

Hundreds whom he so zealously prepared, knew more of their most noble destiny. Knowing more they loved more. Little ones more eagerly offered their innocent souls at the throne of the Eucharistic King that Padre Sarto made known to them. His restoration was complete—at least in Tombolo. It was July, 1867. He had to leave them now for Salzano where a still greater harvest was waiting.

To his newly assigned pastorate at Salzano,

(*Continued on page* 23, *col.* 2)



St. Mary's Seminary . . . Silver Jubilarians

Center: Very Rev. Edward R. Dyer, S.S.;
Most Rev. Michael J. Curley, D.D.
First row, left to right:
Rev. Paul L. Norris, Baltimore, Md., (Deceased);
Rev. Paul N. Fairbrother, St. Patrick's Church, Woodbnry, N. J.;
Rev. Francis J. Zielinski, Chicago, Ill. (Deceased);
Very Rev. Joseph E. Leppert, Church of Christ the King, Nashville, Tenn.;
Rev. John C. Broderick, St. Ambrose Church, Baltimore, Md.;
Rev. John E. Foley, Boise, Idaho (Deceased);
Rev. Liguori A. Logsdon, Chicago, Ill. (Deceased);
Rev. James T. Denigan, Church of the Epiphany, Brooklyn, N. Y.;
Rev. Michael J. Kilbride, St. Michael's Church, Orland Park, Ill.;
Mr. Eugene F. Armstrong, (Never ordained);
Rev. Joseph R. Tracey, Chicago, Ill. (Deceased).
Second row, left to right:
Rt. Rev. Joseph M. Nelligan, Immaculate Conception Church, Towson, Md.;
Rev. William P. Hackett, Annunciation Church, Ludlow, Vt.;
Rev. Boleslaus M. Niec, St. Pancratius' Church, Chicago, Ill.;
Rev. William J. McCaffrey, Fall River, Mass.;
Rev. Maurice J. Hyde, Chicago, Ill. (Deceased);
Rev. Joseph M. Schmutz, S.S.J., Our Lady of Mercy Church, Mobile, Ala.;
Rev. Aloysius A. Tomaszewski, Grand Rapids, Mich. (Deceased);
Rev. Donald F. Mullen, St. Vincent de Paul's Church, Lenoxdale, Mass.;
Rev. Russell W. Passeno, Immaculate Conception Chnrch, Traverse City, Mich.;
Rev. Gerard P. Dugal, Mt. Mercy Convent, Waterville, Me.
Third row, left to right:
Rev. Edmund J. Neenan, Fall River, Mass. (Deceased);
Rev. Henry M. Fitzgerald, St. Bridget's Church, Chicago, Ill.;
Rev. John F. Grzybowski, St. Mary's Church, Lowell, Mich.;
Rev. Aime O. Deblois, Good Shepherd Church, Lindwood, Mass.;
Rev. William J. Horan, St. John Baptist Vianny Church, North Lake, Ill.;
Rev. Lawrence J. Lee, Chicago, Ill. (Deceased);
Rev. Gordon A. Dowd, St. John's Church, Hadley, Mass.;
Rev. Edward J. Blasius, S.S.J., St. Vincent de Paul Church, Washington, D. C.;
Rev. William T. Sullivan, St. Aloysius' Church, Bowling Green, Ohio;
Rev. Joseph E. McKee, S.S.J., St. Francis Xavier's Church, Baltimore, Md.
Fourth row, left to right:
Rev. Thomas P. Dennehy, Holy Trinity Church, Westmont, Ill.;
Rev. James M. Hogan, St. John the Evangelist Church, Frederick, Md.;
Rev. Hugh J. Kenney, Chaplain of the U. S. Veterans Hospital, Northport, L. I., N. Y.;
Rev. Ubalde J. Deneault, St. Matthew's Church, Fall River, Mass.;
Rev. Nicholas Caron, Order of Cistercians of the Strict Observance;
Rev. Adam W. Wachowiak, Baltimore, Md. (Deceased);
Rev. Arthur C. dos Reis, St. Anthony of Padua Church, Fall River, Mass.;
Rev. Angelo Romeo, St. Joseph's Church, Baltimore, Md.;
Rev. Lawrence W. Fitzpatrick, St. Joseph's Church, Chicago, Ill.;
Rev. John J. McSweeney, St. Peter's Church, East Millinocket, Me.
Center, below Archbishop Curley:
Rev. Robert E. Gallagher, St. Mary's Church, Van Wert, Ohio;
Rt. Rev. Raymond B. Bernau, Chicago, Ill. (Deceased).
Fifth row, left to right:
Rev. Marcel T. Keliher, St. Saviour's Church, Omaha, Nebr.;
Rev. Richard F. Wolfe, St. Patrick's Church, Chicago, Ill.;
Rev. Paul J. LaValette, St. Patrick's Church, Tama, Iowa;
Rev. Edward A. McAteer, St. Thomas Church, Wilmington, Del.;
Rev. Joseph M. Riordan, Ascension Church, Halethorpe, Md.;
Rev. John F. Mulkeen, S.S.J., Mother of Mercy Church, Ames, Texas;
Rev. Christopher O'Sullivan, Charleston, S. C. (Deceased);
Rev. Raymond McCarthy, S.S.J., (Deceased);
Rev. James T. Farrell, St. Isaac Jogues' Church, Hinsdale, Ill.;
Rev. George A. Stemm, All Saints' Church, Cedar Rapids, Iowa.
Last row, left to right:
Rev. Philip J. Hayes, St. Francis Xavier Church, Wilmette, Ill.;
Rev. John F. Nellis, St. Joseph's Church, Manhattan, Ill.;
Rev. Thomas F. Lawlor, St. Mary's Church, Stonington, Conn.;
Rev. Joseph P. O'Donnell, St. Celestine's Church, Elmwood, Ill.;
Rev. August A. Freimann, Sacred Heart Church, Melrose Park, Ill.;
Mr. John B. Davis, (Never ordained);
Rev. Michael S. Smyth, St. Patrick's Church, Mount Savage, Md.;
Rev. Thomas F. Gunning, Fall River, Mass. (Deceased);
Rev. Dominic I. Foley, St. Mary's Church, Milford, Mich.;
Rev. Philip J. O'Mara, St. Paul's Church, Henderson, N. C.
The following members of the Class are not in the picture:
Rev. Hugh Breen, St. Mary's Church, Laurel, Md.;
Rev. John M. Coulehan, Immaculate Conception Church, Holualoa, Oahu, T. H.;
Rev. Jules O. Daigle, Our Lady of Sorrows Chnrch, Welsh, La.;
Rev. John R. Day, St. Joseph's Church, Howell, Mich.;
Rev. Thomas P. Doyle, S.P.M., Our Lady of Lourdes Church, Brooklyn, N. Y.;
Very Rev. George J. Flanigen, Sts. Peter and Paul's Church, Chattanooga, Tenn.;
Rev. J. Gilbert Hann, St. Mary's Church, Rockville, Md.;
Rev. Hugh L. Rauwolf, O.F.M.Cap,, St. Cecilia's Church, Rochester, Pa.;
Rev. Emeric B. Scallan, St. Catherine of Sienna Church, Shreveport, La.

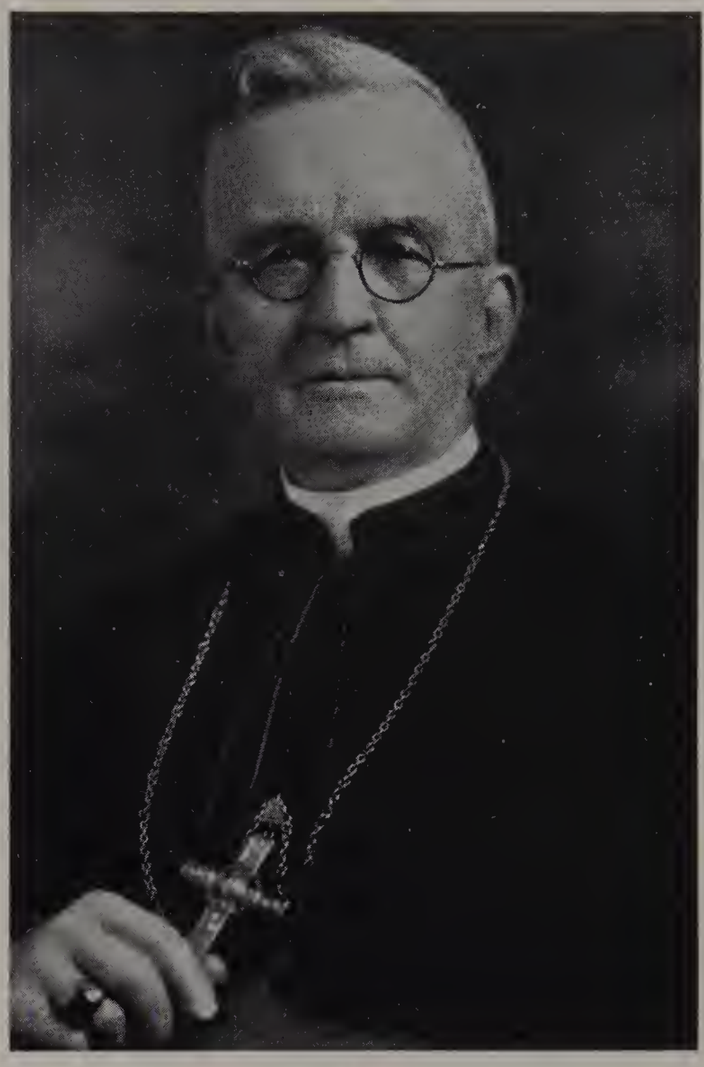
For Fall River. . . .

An Era Ends

With the passing of Bishop Cassidy, we mourn the death of a distinguished alumnus. Ordained before the turn of the century, elected alumni president in 1925, consecrated Bishop five years later, His Excellency wrote a luminous chapter of priestly devotion for our alumni annals.

THE mortal remains of the Most Reverend James Edwin Cassidy, D.D., LL.D., late Bishop of Fall River, were interred in the crypt of his Cathedral by Francis Cardinal Spellman, Tuesday afternoon, May 22. Thus came to an end an era, for from the infant days of the diocese Bishop Cassidy was intimately associated with its growth and history. Secretary of Bishop Stang and Chancellor, Vicar General of Bishop Feehan, and finally Administrator and third Bishop of the diocese, he labored ceaselessly and vigorously for the ideals upon which he would erect the Christian standard of daily living for individuals, the family, the community and the nation. Dominating the life of the vineyard he guided its every phase, unmoved by the strong winds of unfriendly criticism or the heavy rains of complex problems of a family beset, first, with the economic difficulties of the depression, and, later, with the disturbing consequences of the war and post-war years. His was the wisdom and the life of a patriarch whom years could not conquer.

ACTIVE until the last, the day before his sudden death was spent visiting the newly enlarged Catholic Memorial Home, checking the renovations of the Cathedral and the construction of a new church in Swansea. Somewhat exhausted but in fine spirits he retired early. At 12:45 the next morning, May 17th, he realized death was near. The last rites were administered by his secretary, Father Raymond Considine. He died a half-hour later, as Bishop James L. Connolly, his Co-adjutor, and Father



THE MOST REV. JAMES EDWIN CASSIDY
Neither winds nor rains nor years could conquer

Considine recited the prayers for the dying.

Quickly the news spread as the bells began to toll in his memory. "The old Bishop is dead; we have a new Bishop now." His passing brought messages of regret and sympathy from religious leaders of all denominations and from civic, industrial and labor leaders. The Holy Father, Pius XII, extended his paternal sympathy and imparted his paternal apostolic blessing on the new Bishop, the clergy and faithful. Bishop Connolly said of his predecessor—"We have lost a devoted father in the Lord; we are bereft of our venerable guide and shepherd. ... May God reward him, his zeal, his constancy and his fatherly solicitude."

SUNDAY afternoon, May 20th, the body of Bishop Cassidy was carried in solemn procession from the Episcopal Residence to the Church of the Sacred Heart, where he lay in state. Bishop Connolly presided at the chanting of the Office for the Dead. Afterward throngs came for a final glance at their noted

(*Continued on page 26, col. 1*)

Caritas Thought and Comment: Christi

THE Sacred Heart is all about us. Unnoticed, perhaps, but ever near, constantly surrounding us with His love.

At break of day, when His Sacrifice, offered by our hands, is over, He is there with a triple spiritual bouquet for the day. *Most Sacred Heart of Jesus, have mercy on us.*

Benediction, the sweet fragrance of lingering incense, and again, midst the Divine Praises, we remember to bless Him. *Blessed be His Most Sacred Heart.*

Monthly, on the first Friday, faithful crowds swell our morning Masses and crowd about the Communion rail that He Who is Love might tabernacle in their hearts. How often the string of nine First Fridays are begun, broken and re-undertaken. For He will not be denied. "I will reign through my heart!" He insisted to St. Margaret Mary. Nor can our people forget the desire of their Heavenly Victim, *"I promise thee in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months the grace of final penitence they shall not die in my disgrace nor without receiving their Sacraments. My Divine Heart shall be their safe refuge in this last moment."*

- I will give to priests the gift of touching the most hardened hearts.
- I will bestow abundant blessings upon all their undertakings.
- I will give them all the graces necessary in their state of life.
- Those who shall promote this devotion shall have their names written in My Heart, never to be effaced.

THEN there is that Consecration of the entire world to the Sacred Heart. Leo XIII pronounced it in 1899, and himself called it the "greatest act of my Pontificate." Time may tend to make us forget, but *He* has not forgotten, nor can He. Oh, that His modern-day apostles would strive to make that Consecration a reality. *"I shall reign in spite of my enemies."*

And in the Liturgy, after the great cycle of mysteries has run its course . . . almost as an after-thought . . . that Feast which, following Pentecost and the homage paid to the Trinity, re-affirms the mystery which sums up all others, the mystery of God's love for us. *". . . I also have loved you."*

The way . . .



TO all this outpouring, there is an invitation, a pleading of a Heart Sacred but full of sorrow. *"BEHOLD THIS HEART which has so loved men and in return has received nothing but neglect, indifference, and contempt."*

The coldness of our Twentieth Century is different from the open frigidity and untouchableness of the Jansenistic Seventeenth when first Christ stood in the convent at Paray-le-Moniel pointing to His flaming Heart. Today men deny there is a God to love, or worse, ignore Him. *Ignore* Him, *Him* Who longs to come to His children, to be loved in return, to *be* amongst us. It is especially in the home that He longs to reign, to be honored by kneeling parents and wonder-eyed children. When Father Mateo, the great Apostle of the Enthronement of the Sacred Heart in the home, requested Blessed Guiseppe Sarto, his Holy Father, to allow him to promote this devotion, the Pope said, "No, not only do I permit you, but I *command* you to give your life for this work of Social Salvation." Countless miracles of grace have followed the Enthronement. Innumerable others will come too, *"tepid souls shall become fervent,"* and He will *"give them all the graces necessary in their state of life."* Few acts a priest might do will have the effect and leave the hallowed memory as that of a Catholic home consecrated to the Sacred Heart.

JUNE is the month of the Sacred Heart. It serves again to remind his ministers that He is all about us, that His Heart yet burns with love for us.

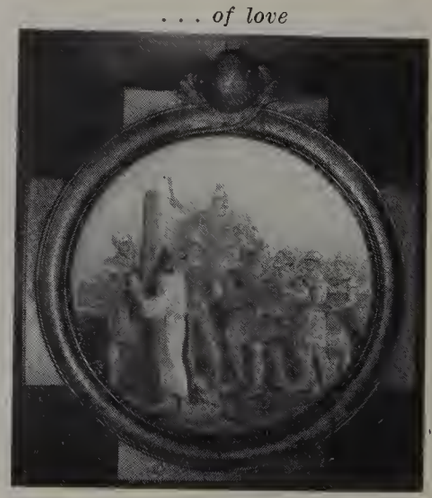
Are we "about" the Sacred Heart . . . ? About the business of promoting His devotion, of enkindling in our flock the unquenchable ardor of love for Love? When all else has failed, His Divine Heart will soften and comfort. *"Sinners shall find in My Heart the source and the infinite ocean of mercy."*

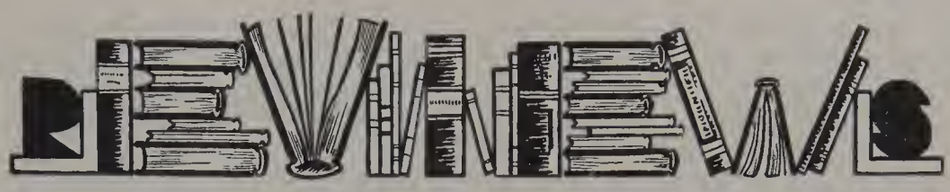
Priests who spread knowledge of the Sacred Heart hold claim to the innermost treasures of the Divine Bounty. For zeal spent, He will repay with His Heart.

On the night of His Last Supper, Our Lord uttered His last will and testament. The words burned into the heart of St. John with firebrand heat. The theme of redemption was enshrined in this testament of Love. *"As the Father hath loved Me, I also love you. Abide in my love."*

The God-Man had laid bare His Heart.

. . . of love





Ancient Christian Writers, No. 12, ST. AUGUSTINE AGAINST THE ACADEMICS, translated by John J. O'Meara, M.A., D.Phil. (Oxon); The Newman Press, Westminster, Md., 1950; 213 pp., $3.00.

To the theologian, to the philosopher, to the student of Church History, and to the ascetic, St. Augustine of Hippo is no unfamiliar figure. Coming upon the scene, as he did, when heresy and schism were rife in the Church of Africa, St. Augustine expended his God-given talents with tremendous energy and zeal, not only in combating the errors of his day, but also in pointing out to his flock the way to eternal happiness. Here, indeed, was a great scholar and a great saint. While he was by nature a student and a thinker, nevertheless he bowed to the will of God and gave himself unsparingly to the arduous work of the episcopacy, thus meriting to be numbered among God's Great.

Because Augustine soared from abysmal depths of paganism and sin to such lofty heights of glory, the story of his life and works has ever had an especial appeal. Living in an age when so many prominent people have found sanctuary in the Truth of Catholicism, we have come to have no ordinary interest in the working of the human mind as it encompasses that Truth.

It is in his *Contra Academicos* that we discover the mind of Augustine in an earnest quest for truth. Already had he accepted Christ. And now while preparing his soul for baptism at Cassiciacum near Milan, Augustine went about the task of adjusting his mind to his newly-found faith. The work is essentially philosophical. Composed in dialogue form, it consists of three books in which Augustine, together with his friends, strives to solve a problem already posed by the Neo-Platonists—Is a knowledge of truth necessary to the happiness of man? After examining the theories of the Neo-Platonists, Augustine concludes that a knowledge of truth can come from the authority of the Church, which authority he is resolved never to abandon. At the same time he felt that in Neo-Platonism could possibly be found a reasonable explanation of at least some of the Christian teaching.

The volume under review is very attractively edited. It begins with an introduction of thirty-three pages in which Dr. O'Meara treats: (1) The Dialogues of Cassiciacum; (2) The Interlocutors; (3) The Contra Academicos and the Academica of Cicero; (4) The Importance of the Contra Academicos; and (5) The Historicity of the Dialogues of Cassiciacum. This section of the volume, while necessarily brief, will be considered of great importance by the average reader. The introduction is followed by the text, pp. 35-151. All notes (and they are copious) are at the end of the book.

High tribute must be paid to Dr. O'Meara for his admirable and scholarly translation. This volume will find a welcome in the hands of all who have an interest in Saint Augustine.

F. V. CHUDZINSKI, S.S.

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The Family for Families, by Francis L. Filas, S.J.; Lumen Books, Paluch Publications, Chicago, Ill., 1951; 143 pp., $.50.

In 1892 Pope Leo XIII wrote that "a benign Providence established the Holy Family in order that all Christians in whatever walk of life or situation might have a reason and an incentive to practice every virtue, provided they fix their gaze on the Holy Family." To induce married couples, at least, "to fix their gaze on the Holy Family," Father Filas has written the present book.

He gives them not mere pietisms nor legends but solid information for reflection and imitation. Whatever historical and geographical data can enlighten the facts of the gospel, we have them here, from the probable date of Our Lord's birth to the clothes He wore and the miles He walked to Jerusalem. All the known events in the life of the Holy Family are set down one by one and then an application is made to the modern family.

Chapter Three gives an excellent instruction on the Sacrament of Marriage. The "applications" in the following chapters cover such varied topics as the Blessed Sacrament, self-oblation and death, interracial justice, conformity to God's Will, prayer and work, Penance and Extreme Unction.

The whole theme of the author is that ordinary family-life is a holy state of life to be lived on the supernatural level with the Holy Family as its model and inspiration. The book is well-worth the modest price of this pocket-size edition.

JOHN R. SULLIVAN, S.S.

Treatise on Preaching, by Humbert of the Romans; Edited by Walter Conlon, O.P.; Newman Press, Westminster, Md., 1951; vii, 160 pp., $2.50.

This is a timely book. It comes to life—or back to life—in an age when preaching is more and more "off the cuff." We have all been impressed, at least in America, with the necessity of lively contact in our sermons and we have wisely nursed the fear that a good "old-fashioned" sermon will unmoor an audience and let it drift quietly off to a somnolent center-sea until the anesthetic drone is over. But our attempts to adapt Catholic teaching to more lively methods of communication cannot be too revolutionary or we shall find ourselves rather in the category of entertainers than preachers.

Therefore it is wise for a preacher now and again to pick up a book in which some fundamental principles of our art are emphasized and exemplified. This *Treatise on Preaching* by the Fifth Master General of the Dominicans would suit the purpose very well. It is like a retreat for preachers, and I might suggest we think of the word *retreat* in an etymological sense or even in a military sense: a chance to get our bearings and improve our technique; for the great principles must remain the same or preaching will not be preaching. Humbert will give you a new sense of the preacher's dignity and responsibility. He will require you to think again of *why* you preach and *what* you preach: let the moderns take care of *how* you preach. He will remind you of the necessity of preaching, of the knowledge a preacher should have, of the wrong motives which may vitiate the true effectiveness of a sermon, of the qualities of good preaching and a great many other points refreshing for even the "seasoned."

The Treatise reminds one of the cool objectivity of St. Thomas and offers the reader a multitude of opportunities to apply principles. It would be difficult, I think, after giving serious attention to this book, to say: "Well, let's see. Tomorrow's the Twenty-second Sunday after Pentecost: I'll have to rustle up something to preach about at the ten o'clock Mass."

J. C. SELNER, S.S.

Religious Sisters, the English Version of *Directoire des Superieures* and *Les Adaptations de la Vie Religieuse;* The Newman Press, Westminster, Md., 1950; xii, 313 pp., $3.50.

During the decade just passed the dearth of vocations to the communities of religious sisters aroused considerable alarm among ecclesiastics both in this country and abroad. In France, a number of clergymen, both regular and secular, held a series of "study-club" meetings to inquire into this and kindred problems. The result of their efforts is the compilation of articles, which, in translation, is now offered to the English-speaking public.

The appearance of the present volume is especially timely, and this for a twofold reason. First, the problems confronting religious communities of women are treated with due consideration of the changed world in which they exist and from which they must recruit new members. While never losing sight of the essentials of the religious life (Part I of the book is exclusively devoted to this) special emphasis has been laid on psychology and sociology. Secondly, the authors have a definite point of view, *viz.*, the essential part which the Superior plays in the role of the community.

Parts II, III, and IV are devoted to a discussion of the Superior's office, the requirements demanded by that office, and the Superior's part in the training and moulding of the candidates for community life. Upon the Superior falls the responsibility not only for guiding her community along the paths of efficiency and prosperity, but also, to a great degree, the fostering of the interior life of each of the religious within the community. She is, so writes Cardinal Suhard in his *Introductory Letter,* both the servant of the common good and a Mistress of Sanctification.

Part IV comes to grips with the problem of *Adaptation in Modern Religious Life.* This section is a well-reasoned, conservative discussion of a question which hitherto has suffered much from neglect. The chapter dealing with the "principle" of adaptation brings into focus, through the media of papal writings and practice, the necessity of facing this pressing problem of today. In the following chapters the "principle" of adaptation is treated in its relation to the three religious vows and to community life as such.

This book is a modern, integrated discussion of religious life. It is, furthermore, the serious work of experts in a difficult field. As such, it is highly recommended that it be placed within reach of all Superiors — and all priests who have the care of religious communities. It is unfortunate that the laudable desire of making the book available at a reasonable price has necessitated the use of a type of paper and print that make for difficult reading. There is neither Index nor Bibliography.

C. J. NOONAN, S.S.



Hidden Littleness

Whom My Soul Loveth, by Benedict Ballou, O.F.M.; St. Anthony Guild Press, 1950; 304 pp., $2.00.

As the author suggests in his preface, the title of the book (taken from the Canticle of Canticles) sets the tone of these holy hour meditations which are designed to help the soul in its search for union with God.

Father Ballou has divided his book into monthly meditations. Each month is in turn divided into sections labeled Adoration, Petition, Reparation, and Thanksgiving. Each section is concluded with an appropriate prayer suggesting many points of departure from which the experienced religious may proceed in his search for Him Whom his soul loveth.

Using the tried system of many great spiritual writers, Father Ballou bases his meditations upon scenes from the life of Christ. Such scenes bolstered by suggested gospel readings should provide even the novice with enough material for many fruitful meditations.

JOHN G. NEWTON

World Without End, by a Carmelite Nun; the Newman Press, Westminster, Md., 1951; 196 pp., $2.25.

A Carmelite nun looked out from the convent garden into the wilderness and confusion that is our world. She saw all the world in search of its lost happiness, and more than half the world frantically pursuing it in the wrong direction. She watched others toil to possess this elusive happiness and never taste its realization. The theme of *World Without End* is the encouraging truth which men seek, that there does exist happiness, real and imperishable, which lies within the reach of everyone. The author shows that God is the world's lost secret and He is anxious to share His happiness with all who love and acknowledge Christ.

The way to happiness is the way to God. The author attempts to show in the course of the book that the way to God's world is not a difficult path to find or to follow. She offers her reflections, a calendar of twelve meditations, one for each month of the year, to those who would inquire of her the way to this so different world of peace and joy. Through ther eyes we see the path is inviting, the way is clear, and the help of God unfailing.

The subjects of the reflections are varied and timely. Each month and season of nature's cycle suggests to the author a phase of man's spiritual life. Her reflections are intended to help men find and share in that Christ-life which is the only source of happiness. There is a freshness, a vitality, a spirit of confidence and joy pervading the book; but above all, her treatment is practical. The work will never receive world acclaim, nor anything that vaguely resembles such, yet its reading can be rewarding.

DONALD L. SCHULER

A Short Life of Our Lord, by Patrick J. Crean, Ph.D.; The Newman Press, Westminster, Maryland, 1951; Vol. I, 230 pp., Cloth, $2.50; Paper, $1.25.

The more one knows Christ, the more he will love Him. This seems to be the main reason why Dr. Crean wrote this life of Our Lord for use in high-school courses. In the volume are contained the essentials of Christ's life presented in a manner intelligible to a boy or girl of high-school age. The book also has some features which will help those who have completed their school course. Most significant is the explanation of Jewish customs and times. It enables the student to better

understand some of Our Lord's sayings and actions. Maps and illustrations also make the book attractive as well as useful.

This is the first in a series of Scripture Textbooks for Catholic Schools. Teachers will find them very helpful in explaining occurrences in the New Testament. Students will acquire a taste for reading Scripture after using this volume. Dr. Crean has done a commendable job in bringing his explanations to the level of the high school student.

JOHN C. FALCONE

Christlikeness, Conferences for Religious on Spiritual Transformation through a Christocentric Life, by Sister M. Victorine, I.H.M.; The Newman Press, Westminster, Md., 1951; xi, 181 pp., $2.75.

Originally a series of conferences prepared for Sister Victorine's Community, these articles appeared later in the pages of the *Sponsa Regis* and now in the present book form. These conferences have been tailored specifically for nuns embodying the virtues best suited for convent life.

Priests and seminarians may find the work too *sweet* but it will be helpful for work in the direction of delicate, tender souls.

The book is attractively bound, set in Electra, Linotype face type, and makes a fine gift suggestion for a nun.

ALDO P. PETRINI

Married Saints, by Selden P. Delany; Newman Press, Westminster, Md., 1950; x, 338 pp., $2.75.

The fact that the overpowering majority of those canonized have been priests and/or religious has given rise to the ever-recurrent fallacy that saints are recruited exclusively from the seas of cowls and wimples. A seemingly logical consequent of such a premise is that when one gets married he forfeits his chance to sanctity. But such a sentiment undermines the entire Catholic teaching on the perfection incumbent upon all Christians, by and in their state of life.

Without exploring greatly the teaching on perfection, Delany digs into the catalogue of saints and comes out with a representative number who combined heroic sanctity with marriage. Some of the biographies included in the book are those of canonized saints, others of beatified, others of those whose causes have been introduced for decision in Rome; all have in common the fact of marriage.

By way of introduction, he examines the nature of marriage and of sanctity, and glimpses the former in pagan Rome shortly before the advent of Christianity. (Some will detect a not-too-subtle commentary therein on current American life.) Leaning heavily on von Hügel and Dom Chapman, he offers a hasty treatment of mystical experience as found among the poets as well as among the saints.

The treatment of his "married saints" is popular rather than scientific; of necessity, the more profound inner conflicts of each give place to a summation of the principal events of each's life. But in all the accounts one catches the realization each had of a life constantly lived in the presence of God as the price to be paid in treading out one's salvation.

If the book was timely in 1935 when Longmans first published it, it should be nonetheless so today. We still have the pagan concept of marriage in the minds of many Americans; we still have the erroneous concept of the incompatibility of marriage and sanctity in the minds of many Catholics.

WILLIAM M. GALLAGHER

Living The Mass, by Rev. R. Desplanques, S.J.; translated by Sister M. Constance, S.C.H.; the Newman Press, Westminster, Md., 1951; 180 pp., $2.75.

Father Raymond, the noted Cistercian, has written a very beautiful foreword to *Living the Mass.* He is lavish in his praise of its message and the way its author elaborates the all important truth that "we must make the Mass our life, and our life a Mass."

Instead of a historical or analytical treatment of the parts of the Mass, found so frequently in texts on the Holy Sacrifice, *Living the Mass* contains profound and impressive reflections, ideals, and concepts which are latent in the prayers of the Mass. From its tapestry, Father Desplanques draws out each thread, bidding the reader gaze searchingly upon it, possess it, and realize its inner meaning.

The book has a sub-title: "The Ordinary of the Mass and . . . The Ordinary of Life." This idea better conveys its central theme, namely, that every Christian, precisely as a Baptized Christian, must learn to assist in offering with the Mystical Christ His and their sacrifice.

Evidently Father Desplanques has meditated deeply on the Mass, and accordingly, he bids his reader meditate, not read, this book. Because his thoughts are so striking, he has penned them as a sort of blank verse, threading them throughout with the beautiful phrases of the Mass text.

There is distinction about *Living The Mass* which neither priest nor layman can avoid. It commands respect, and because of its content, a certain reverence. Ideal for a priest preparing his morning Sacrifice, it should fire the faithful with grateful love for such a revelation of the privilege that is theirs to assist in completing Christ's Sacrifice

ROBERT E. HILTZ

Madame de Chantal, by Rev. H. J. Heagney; P. J. Kenedy & Sons, New York, 1950; 285 pp., $3.50

Father Heagney chose for his subject the woman of the seventeenth century France. As a wife she endured the lonely separation from her warrior husband and put in order the neglected estate. As a young widow she surmounted the sneers of a conniving trollop, bore the vanity of the reminiscing father-in-law, declined the plans of her ambitious father, and refused the hand of an honorable suitor. As a religious she stood firm against the exaggerated claims of her family, trained her children, and watched diligently over the nuns and preserved the constitutions of her group of religious. Of her, the Bishop of Geneva, St. Francis de Sales, said, "What Solomon could not find in Jerusalem, I have found in Dijon, the strong woman."

The author has sketched the life of this valiant woman with colorful imagination and delicate balance. The land, the scenery, and the customs quickly drop into place without the dull thud of useless details. The rumors of the military strategy and the news of the battles enter these settings to affect two of the characters, but they never draw the focused attention away from Madame de Chantal. The conversations of the men and women plausibly reveal the personalities as well as the duties and the customs of the various socio-economic states. No abstract analysis of the soul, no lengthy descriptions of the psychological processes withdraw the attention from the concrete. Still the growth of Madame's soul is revealed as she made her choices amid the tender affections for her children and parents, her deep sorrow, her duties to her servants, the promise to her deceased husband, the advice of

(*Continued on page 25, col. 3*)

EXTRA MUROS

ST. MARY'S SEMINARY

1916

Rt. Rev. John K. Cartwright (W D C) made an appearance on Midday Chapel, WTTG, Channel 5 TV Station, and delivered a talk on "Citizenship."

1923

Rt. Rev. Harold J. Martin (Og), Dean of the Clergy of Canton Deanery and pastor of St. Mary's Church, Canton, has recently been promoted to the rank of Domestic Prelate.

1925

Rev. James P. Spencer, S.S., sent his address. He may be reached at the following: Chap. (Capt) James P. Spencer, 0931936, Hq., 24th Inf. Regt., A.P.O. 25, c/o P.M., San Francisco, Calif.

1932

Rev. Thomas T. Barry (Tr) has been appointed pastor of Our Lady of Perpetual Help Church, Seaside Heights. He was formerly stationed at St. Ann's Church, Trenton.

1933

Rt. Rev. Patrick J. O'Connor (Sav), National Director of the Shrine of the Immaculate Conception, Washington, addressed the Sodality of the Shrine of the Sacred Heart on "Our Sacred Heritage."

Rev. John A. Dunn (Bal), Lt. Col., Chaplain, United States Army, has been awarded the Bronze Star for "meritorious service as administrative officer," it was announced by General Headquarters, Far East Command.

1934

Rev. William G. Cunneen (Port), rector of the Cathedral of the Immaculate Conception, delivered the Baccalaureate Sermon to the graduating class of the College of Our Lady of Mercy.

1935

Rt. Rev. Joseph J. Przudzik (Lin) has recently been promoted to the rank of Domestic Prelate.

Rev. John J. White (Scr), formerly at St. Anthony's Church, Stowell, Pa., is now located at Wyalusing, Pa.

1937

Very Rev. Thomas J. McCarthy (L A), Director of the Bureau of Information, N.C.W.C., has been named to membership on a religious advisory panel which meets regularly with the Assistant Secretary of State for Public Affairs, Edward W. Barrett. The purpose of the meetings will be to consider the present religious content of the Voice of America program, and other outputs of U. S. International Information and Educational Exchange programs.

Rev. J. Edward Feeney (E) has recently been appointed rector of St. Augustine's Church, Austin, and St. James' Church, Driftwood.

Rev. Norman T. Leboeuf (Pro) recently directed the Holy Name Choral Group in a program of music at the annual DeSales Guild Musicale.

1938

Rev. John J. Donovan (N Y) has recently been named Consultant on Social Welfare, it was announced by Mrs. Anna Rosenberg, Assistant Secretary of Defense.

1939

Rev. R. Paul Repetti (W D C), assistant at the Shrine of the Sacred Heart, has been appointed Archdiocesan Director of the Nocturnal Adoration Society.

1940

Rev. Robert G. Keating (Hart), chaplain at the Cheshire Reformatory, Meriden School for Boys and Cheshire Academy, recently received commendation for his untiring work at the Meriden and Cheshire Academy.

1944

Rev. James F. Lyons (F R), formerly at Wareham, Mass., can now be reached at Our Lady of the Immaculate Conception Church, Taunton, Mass.

1946

Rev. Joseph J. Mundell (R) has been assigned to St. Catherine of Siena Church, Wake Forest, and also to the Diocesan Missionary Fathers for service on the Trailer Chapel. This appointment will terminate on July 28th when Father Mundell will return to his present assignment at St. Lawrence's Church, Asheville.

Rev. Milton A. Schellenberg (W D C), Archdiocesan Director of News Service, can be tuned in on station WASH (FM) delivering "The Catholic Review on the Air" at 6:45 p.m. on Friday evenings.

1947

Rev. Joseph W. Burke (E) has been named moderator of the Ridgway District Sodality Union to succeed Father George Hickey who recently returned to military service.

1948

Rev. Sylvester M. Hoffman (W D C) of Nativity Parish has been appointed Regional Director of the Nocturnal Adoration Society.

1949

Rev. Manuel Andrade (F R), formerly stationed at St. John of God Church, Somerset Center, is now located at St. Anthony of Padua Church, Fall River.

Rev. Desmond R. Keenan (R) is assigned to St. Catherine of Siena Church, Wake Forest, and to the Diocesan Missionary Fathers for service on the Trailer Chapel. This appointment will terminate on July 28, when Father Keenan will return to his present assignment at St. Patrick's Church, Charlotte.

Rev. Robert O. McMain (W D C), of St. Francis Xavier Parish, has been appointed Regional Director of the Noctural Adoration Society.

1950

Rev. Morgan Michael Boland (El P) was ordained to the Holy Priesthood by the Most Rev. Sydney M. Metzger, D.D., Bishop of El Paso, on Thursday, May 24th at St. Patrick's Cathedral.

Rev. Chester G. Gallagher (Win), formerly assigned to St. Theodore's Church, Albert Lea, can now be reached at Queen of Angels' Church, Austin.

Rev. Cranor F. Graves (R) is transferred from Sacred Heart Church, Whiteville, to St. Patrick's Church, Charlotte, as assistant.

Rev. Thomas F. Kerin (R) has been transferred from Sacred Heart Church, Whiteville, to the temporary appointment as assistant at St. Patrick's Church in Charlotte. This appointment will terminate on July 28 when Father Kerin will be assigned

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PACA LOG

TIME! What an elusive idea.... But bringing time down to reality we suddenly become aware that the year has fleeted by. With the completion of the spring semester, many thoughts fill our minds. We look forward to a pleasant summer, but in all, too, is the anticipation of the coming fall. It will mean a new home for some, new friends and courses for all. Those who leave Old St. Mary's this June are grateful for the countless blessings received during the time spent here at Paca Street. And those who return look forward to another happy year.

During May we have our private devotions to Mary, but as a Community we carry out the traditional ceremonies of the seminaries of St. Sulpice. At the beginning we dedicate in a special way both ourselves and the month of May to the Mother of God. On this eve of May, with song and in surplice, we gathered about Mary's shrine. After a consecration of our hearts to hers, we made our way to the chapel where we adored Mary's Son and received His solemn benediction.

Wednesday, May 16, would ordinarily be termed a "free day," (at least for the first year men), but for the second philosophers it was more a



MR. EDWARD W. MULLEN

day of rest. After plowing through the Graduate Record Examination and the philosophy comprehensive the previous Monday and Tuesday, the second year men really needed a day of mental and physical relaxation. The occasion for the free day: a gift from Archbishop Keough in appreciation for our services at the Cathedral during the past year.

During the past month the Mission Society, with foresight toward next fall, elected officers to succeed Ray Dumouchel, Tom Raywood, Joe Hudak, and Len Tartaglia, all of whom helped to direct the Society's activities during the present year. Stan Rousseau is the new president, and George Cora, the secretary-treasurer. Dick Smith is in charge of the Narberth work, and John Corcoran is operating the mission store. Gene Condon is looking forward to a rousing business next year as he takes over his job at the pamphlet rack. Our congratulations to the incoming officers and our thanks to those who retire for their splendid mission-mindedness.

St. Mary's Seminary and University and St. Charles College have been included on the accredited list of Institutions of Higher Education by the Commission on Institutions of Higher Education of the Middle States Association of Colleges and Secondary Schools.

VISITOR FROM CHINA

For the second time this year Paca Street welcomed a visitor from China. This one was the Rev. Nicholas Maestrini, director of the Catholic Center in Hong Kong and the editor of a number of Catholic periodicals, including the *China Missionary Bulletin*. A member of the Milan Foreign Mission Society, Father Maestrini came to this country to raise funds for the missions in Japan. He told us of the zeal for Christ which he has found in lay missionaries. We were made aware of his own zeal and strongly reminded of the zeal for which we should be striving.

Father Maestrini was accompanied on his visit by Mr. James Rogan who talked on "The Catholic Family."

The first year men have now been given a chance at the house jobs. In the refectory rostrum we now have Ken Angell as head reader succeeding John Alvarez. Lou Pabst, usually seen as umpire behind home plate, finds himself behind the plates in the kitchen as the new head waiter. He succeeds Rick Ott. The new sacristans, replacing Gene Kirsch, Bill McInarnay, Jack Hagerty, Andy Gilbride, Jim McLoughlin, Bernie Schmitt, and Frank Repucci, are Frank Giudice, Tom Donellan, Armand Loranger, Bob Bergeron, George Behan, Joe Von Hartleben, and Leo Rea. The new live wires are Jim McGrath and John Franklin, who take over the jobs of Jim Peterman and Gene Willis, our former electricians.

NEW ASSIGNMENTS

John Casey is giving his cash box for laundry collections to George Pavloff, now the Regal representative. And to regulate and account for each moment here at Paca Street, David Linehan, Bob Wanstreet, and Conny Doherty have become regulators in place of Tom Clements, Al Conlan, and Joe League. Joe Coleman, Matt Shanley, Bob Simard, and Bill Capik, our past masters of games, are giving their athletic equipment to Ernie Comar, George Cora, Joe Kennedy, Pat Remich, and Ed Millen. Since Stan Rousseau is the new infirmarian, he is relieving Bernie Ihrie of his thermometer and green pills.

Ed Mullen has put away his pad and pencil and has ceased taking notes as THE VOICE correspondent. Bernie Mullane is taking over Jean Pelletier's job as VOICE representative. Dave McDonald, George Wolf, and Raywood are passing on the keys to the general store to Paul Hickey, Skip Barth, and John Corcoran. In the library department Pat McCabe and Jim Roggenbaum succeed Lou Reitz and Roger Comtois as student head librarian and assistant head librarian respectively. Also helping to staff the library next year will be Bill Burn, Jim Davey, Gerry Gannon, Dick Guzowski, Armand La Vaute, John McDonnell, George Meno, Joe Pettit, Dick Reddington, Dave Warren, Joe Loftus, and John Wells. It is with high hopes for success in our new appointments that the Community gives many thanks to the retiring officers for jobs well done.

ROBERT SEASOLTZ

INNER LIFE

THE hand that wields the pen is a mighty hand, indeed. And lest such a statement be construed as referring to the power of the pen alone, (a considerable force to be sure), we hasten to insist that we are referring to the power of the hand itself. O double blessing when that hand is equally skilled with pen and bat.

If there had been, in any circles, doubt as to the ability of pen-men to excell in the province of the athlete, that doubt was rudely shattered on May 22 when THE VOICE nine handed the Sacristans the worst drubbing in the eleven years of THE VOICE-Sacristan series (see box). There was no joy in Mudville Tuesday night. It all happened this way.

After the usual pre-game battle of the bulletin boards, featuring posters, cartoons, press releases, and promises of victory, the Community and the two teams were keyed up for the contest. When the big night arrived, the teams were in top form, and the Community turned out *en bloc* to see what all the hullabaloo had been about.

THE GRAND ENTRANCE

The Sacristans, in procession with the Silver Trophy, first took to the field. After the traditional bows to the bleachers, they took their place on the third base line. Then everything broke loose. From the refectory side of the house, the Voice Victory Wagon appeared. Led by Cheerleader, Angelo Nobile, and marching to the strains of the *Grand March* from "Aida," THE VOICE scrub team wheeled out their caravan loaded with typewriters, files, dictionaries, and galleys. THE VOICE (soothed by the *Blue Danube*) then went out on the field where "Fireball" Gallagher and "Blackie" Hiltz, the starting battery for THE VOICE, polished off the first two Sacristans, Clete Hawes and Tony Malabad. Bob Kirschbaum came to the plate and clouted a home run which was the signal for the regular VOICE team to come charging out of the building (this time to *Pomp and Circumstance*). THE VOICE replacements took over the field and put out the third Sacristan to start the real game.

The starting battery for the Sacristans was Fathers Kunkel and Meyer, with Father Nevins leading the batting order for THE VOICE. THE VOICE leading batter hit a long line drive ten feet in front of the catcher, and then left the field in triumph. Gus Abendschoen and Jim O'Hara relieved Fathers Kunkel and Meyer to end what had started to be a smashing inning for THE VOICE. Ed Reier took



Ecce Servus Dei

the mound for THE VOICE and Fred McCarthy called the signals. The Sacristans picked up one run in the bottom of the 1st, but THE VOICE came back in the top of the second to even it up and in the top of the third made it 2-1. In the last half of the fourth the Sacristans tied the game up again, but not for long. THE VOICE took over in the fifth and made it 4-2. Reier put out the Sacristans 1-2-3 in the fifth and then THE VOICE started to roll.

If the cheering section of THE VOICE was lusty up to this point, it now became thundering, when THE VOICE capitalized on a Sacristan error to push up the tally by five runs. The giant-killers had done it again; the stands went mad! With the bases loaded, Ed Reier had driven a long one to the outfield, scoring three men, and then coming home himself when the Sacristans flubbed the ball. THE VOICE picked up another run, and at last tiring of hitting and running, turned over the bats to the Sacristans. Crushed by THE VOICE, corporately and individually, the Sacristans thought it the wiser part to retire peacefully in the sixth, holding the short end of a 9-2 reckoning.

FOR GOOD MEASURE

The seventh is the traditional "stretch-inning," and THE VOICE, guardians of tradition, decided to stretch their arms and legs even more. They rolled up four more runs, knocking Abendschoen out of the box, and then all but doing the same for Bill Parks, his replacement. When the game was called (darkness and 8:30), THE VOICE had men on second and third, one out, and clean-up slugger Falcone at bat. Final score: THE VOICE 13, the Sacristans 2.

With no great effective reluctance, the Sacristans handed over the coveted Trophy to THE VOICEMEN, who, in their second triumphant march of the evening, bore it to its current resting place in THE VOICE Office. THE VOICE, of course, was jubilant the Community, first surprised, and then delighted at the fortunes of the little Davids. The Sacristans? Nothing has been heard from them directly, but there have reached us from the lower regions sounds of weeping and loud lamentations; they will not be comforted, be-

New Appointments

Head Reader
Ray Pitruzzello (Hart)
Regulator
Don Hawes (Dub)
Master of Ceremonies
John Molan (Man)
Head Sacristan
John Lawler (Scr)
Sacristan to Fr. Meyer
Bill Parks (Bal)
Grand Acolyte
Jim Eckrich (Wil)
Assistant Grand Acolyte
Harry Hirsch (Tr)
Sacristans in the side chapels
Roland Belanger (Man)
Mort Danaher (St A)
Jim Lamitie (Og)
Tony Malabad (Rich)
Aurele Perreault (Hart)
Henry Thorsen (Mob)
Jim Toole (Alb)
Infirmarian
Nellis Tremblay (Alb)

cause their kingdom is no more.

But other things were afoot as vacation drew closer. The month of June was crowded with final exams, orals, S.T.B. worries, retreat, conferences, ordinations, for some tonsure, for others the minors, and (now that our departed deacons are priests) for the senior, third year men the "step" of subdiaconate.

Meantime books had been stowed away, belongings packed, tickets purchased and rooms cleaned. The vacation would be most welcome.

May 19 and ordination at the cathedral was a banner day, marking as it so significantly does a year closer to when that day will be "our" day. The Ordinandi ran the gamut of accustomed preparations; passing out holy cards, distributing pictures, "visiting" for good-byes, phoning home, eating their last collation late Friday night, spending an interminable sleepless night, and then motoring down on the bus as one of us and within two hours striding awe-struck to the altar rail to bless waiting parents and friends. The rite was most beautiful, the tears, tears of joy.

BLESSINGS FROM OUR OWN

Back at the Seminary we knelt in winding circles around Our Lady's atrium to receive First Blessings. The unbelievable had really happened, and each dawning of the reality brought new happiness.

Father Pat Coyne offered his First Solemn Mass in our Community chapel the next day. Smallest of all at the altar, Father Pat seemed the calmest. To his Mother, family and relatives he returned the greatest gift of all, Christ in the Blessed Eucharist. Once again, we saw a reflection of ourselves when we shall join with him at the altar.

• The annual Spring clothing drive. masterminded by Paul Twiddy and his forty-six helpers, broke all previous records this year. Over thirty boxes of clothing and soap, to be sent to priests and seminarians in South Germany, were collected. Much of the success of the drive must be accredited to Claud Hathorn whose eye-catching posters won the interest of the Community.

• The Catechetics Department presented its second exhibit of catechetical material for use by the seminarians for their vacation classes. The exhibit centered around materials for teaching the Mass. Many publishers graciously contributed workbooks, project books, pictures and charts, for which the department is most grateful.

• Nature provided the Catholic Evident Guild with perfect weather for seven weeks and the Guild reports another very successful season. Under the able leadership of Bill Anderson membership was increased to fifty-two. Three new corners had to be added. Questions came hot and fast this year and many a time members could be seen running up the road at 6:28.

• Congratulations must be extended to the following members of the Ordination Class who received their Licentiate in Sacred Theology: Revs. Lawrence A. Bender, Raymond D. Butts, Charles W. Daly, Joseph L. Dawson, John W. Ebert, Donald M. Endebrock, William R. Houck, Arthur J. Kaschenbach, R. Thomas Kincaid, Ross A. LaPorta, Francis E. McDonnell, William F. McManus, Gabriel T. Maiorello, Daniel D. Olszewski, and Leo E. Werner.

• The Music Guild held its elections for the coming year: President, Bob Marchand; Treasurer, Ev Frese; Custodian, Gene Parker; Secretary, Al May.

• On the sports front softball has been the center of attraction. The Varsity League witnessed a nip and tuck struggle between First and Third Year. (Third has been defending champs for the past two years.) Only until the final game were the new champs made when the youthful First won over their more experienced brothers for the pennant by the close score of 5-2.

The "Pro" League, divided into two divisions, found Bill O'Connell's Browns in the American League and Bob Kirschbaum's Cards in the National contending for the crown. In a two out of three World Series the Browns beat the Cards for the championship.

Final standings

Team	W	L	Captain
First Year	8	2	Jack Dunnigan
Third Year	7	3	Joe Mundy
Second Year	5	5	Ray Pitruzzello
All Stars	2	8	Frank Crupi
Fourth Year	0	4	Joe Mizerak

Varsity Softball Champions



Left to right: Jim O'Connor, Ev Hiller, John Pendergast, Charlie Mitchell. Jack Dunnigan (Capt), Joe Kilas, Jack Winston, Jean Tremblay, and Charlie Wilk.

The Mission Society has had a request for Mass Vestments, in any condition, to be sent to missionary priests in Europe.

If you have any vestments to dispose of, we will be happy to send them on to priests in need.

The Record: 5-5

1950-51	VOICE	13-2
1949-50	Sacristans	10-3
1948-49	Sacristans	8-7
1947-48	VOICE	17-13
1946-47	Sacristans	10-9
1945-46	VOICE	11-6
1944-45	Sacristans	7-5
1943-44	VOICE	6-5
1942-43	(No game reported)	
1941-42	VOICE	10-5
1940-41	Sacristans	13-7

INDECISION

(*Continued from page 7, col. 2*)

Communist and a traitor, one can be both a good Communist and a good patriot. This type of Communism will spread much more widely.

As regards our attitude towards international policy, Europe is at a loss. I myself find it puzzling, especially as regards our contradictory attitude towards Franco and towards Tito. Only recently, the editorial page of the *New York Times* supported on the one hand aid to Tito because he was in opposition to Stalin and on the other warned against aid to General Franco. Can you add this up; indeed, it is the best juxtaposition of completely contradictory ideas that I've ever seen—the idea that we help Marshal Tito but stare down our noses at Spain and Franco.

Europe's Dilemma

Very frankly, Western Europe is just as perplexed at this absence of coherent and logical policy on the part of our government. The feeling is very strong all over Europe. While lecturing in England, I was trying to explain as best I could America's foreign policy. At the close of one of my talks I was asked, "How do you explain the fact that in January of 1950 Mr. Acheson told the Press Club that Korea would not be defended and in June there was an army there? What could I say? Our President only recently had said there would be no ambassador in Madrid for a long, long time; there's one there now.

We must decide on our policy one way or the other. This state of doubt is even present in the American Zone in Germany. True, it is no more muddled than the British Zone, but we have more people to look after and hence more problems. A visit to our zone is a revelation of this "fuzzy-mindedness." Of course, we have created an enormous amount of good will and our aid in money and food is not lacking. But our government policy is weak; we have done nothing for the German people on a moral level. The mind of the German people is a tremendous vacuum. *What* are we offering them? While she finds herself extremely well off today, there is a feeling of disinterestedness, depression, and cynicism.

One thing is definite. You just can't say, "Let's all be democratic," giving them a mere political superstructure. You can't make Americans out of Germans living in Germany. We haul them over to this country in droves and show them our way of living, our form of government, our farming methods, etc. One group of these visitors had been shown throughout the United States and was now visiting Washington, D. C. They looked around and were shown all the various government departments. At the close of the tour a German remarked, "That's how Hitler impressed people; he showed them big buildings." Money and government will not fill the German soul; you've got to use something else.

The biggest problem the Church faces in Germany today—and She is the one institution that could fill the German soul—is the lack of priests. Many thousands were sent to the front and were killed, others died at home; seminaries were closed a long time. Today She is operating on a superficial plane. A solution to Germany's problem is impossible unless we go to the very heart of the matter; we must fill this vacuum.



Lourdes can blot out France's shame

The Will to Resist

Now another important question. Does Europe have the will to resist? First of all, you can't generalize about it. As one can sense it after being in Europe for two years, I'd say that Europe is deadly tired, especially Great Britain. The people are visibly fagged out. After all what can one do on one egg a week, even six years after the war. As a nation she is literally bankrupt. Only recently the Washington *Times Herald* came out with this line: "Put your hand on your pocketbook because the British are coming." This is unfair. Britain put all she had into the fight; she has no resistance left now. In spite of all this they are taking their current problems rather well. I saw them, nevertheless, in a sort of physical lassitude, exhausted emotionally.

On the Continent, there is no question of readiness for resistance. Switzerland is admirably armed. With her annual military training of two week periods for all men, she could call 700,000 men in forty-eight hours. Spain is next in line to offer the most resistance to any attack, numbering an army of 500,000 men. However, they are not too well equipped; their rail system is terrible. But they have an enormous amount of good will. In speaking of Spain it might be well to say that she is quite cynical over our wooing her today. She well realizes the importance of Gibralter.

Spain's morale is high; she is the one nation that fought Communism and conquered. Because they know this danger, there is a tremendously high degree of morale, there is complete unaninimity.

I don't think Spain is going to be won over to an easy alliance. She is highly sensitive and will not be bought cheaply; they certainly won't fall all over our ambassador. They're going to play hard to get and this will be a very proper attitude. Certainly our record is inglorious. On what ground do we insist on keeping Spain out of the discussion councils when other countries are invited who are certainly not pure democracies. If Western Europe is to be defended, all will have to help, Spain included.

In France conditions are almost as crucial as Germany. France feels stricken in conscience over her collapse in 1940. Hers is not a physical collapse. Indeed she is the only country in Eu-

rope that could be self supporting. Her social order element is sound, too; her population is increasing. Hers is rather a feeling of guilt, individually and collectively. They are conscious that their humiliation in 1940 was due to France's moral collapse; they recognize the rot and corruption that was in her political order and they feel it keenly. They cannot accept the fact that they are no longer looked on as a dominant power. You see, the relationship of debtor and creditor is always uncomfortable. People who receive Marshall aid would rather not. These people feel that, in the long run, they will be dependent on the aiders.

Bringing his lecture to a sudden conclusion, Doctor Pattee used the rest of the time allowed for questions.

Of Spain and State

What is the source of friction between Spain and our State Department?

There is a threefold source: (1) The Spanish Civil War. We're still living on the idea of the Potsdam Agreement. Spain is condemned because it is felt her present government was created by Hitler and Mussolini. This is historically incorrect since her government came in early in the Civil War while Axis aid appeared much later. (2) Some feel she collaborated with the Axis. Yet in 1940 when she could have jumped on the band wagon and invaded Southern France, she said *no* to the Axis invitation. (3) Any country that is as strongly Catholic as Spain cannot be understood by our type of government.

What is the trouble with the British labor government?

They have confused everything with ideology. In the midst of the present crisis this government has refused to budge an inch in their policy. They are tending towards complete socialism and acting quite shortsighted about the whole thing. The appalling thing is that England has been reduced to mediocrity—not in blood but in leadership. British life has become terribly drab. Her government is no longer efficient; her labor unions have become almost synonymous with the state.

What, in your opinion, is the role of the Church against Communism? And especially, what is Her role in Germany today?

The Church is the only bulwark against Communism; She is the only common denominator that can be pitched against the evil. Our very purpose in defending Europe is that we must insist that the spiritual unity of Enrope be respected. The Church is the absolute rock against which Communism will be stopped.

In Germany the Church is becoming more and more recognized for her consistent attitude. The problem there today is the inability to provide spiritual attention. There is some anticlericalism but this is a very small minority.

If Germany is the key to Europe's recovery, what is necessary to gain her cooperation?

First of all, you can't ask her to rearm while you go about pulling down her factories. The Germans are not shepherds; they've got to live industrially. It is impossible to ask German cooperation until Germany is given government autonomy. At the present time, she still lacks a peace treaty. We simply must accept Germany on equal terms before we can expect complete cooperation.

Officially the lecture was over but so enthusiastic was the audience that they cornered Doctor Pattee in the corridor outside the prayerhall and kept him busy until the bell for night prayers. Another scholar had lectured at St. Mary's. All of us felt that though we had not read the papers for months nor had time to keep up with international politics, we had been "let in" on present world conditions in an easy and invigorating fashion.

PER CRISTO

(*Continued from page* 11, *col.* 2)

"one of the most favored parishes of the diocese of Treviso," he brought his previously-tested ideas. With renewed zeal he found other young hearts, hearts that he himself would mould into a tremendous love for Him whom they little knew.

It was Tombolo all over again. Catechetics, preaching, charity. For they were all techniques in the conquest of souls! Remember, Father Antonio? This is the young curate whom they had sent to you . . . "he is so zealous." And here were those "precious gifts!"

With his appointment as Canon of the Cathedral of Treviso in November, 1875, came two other important assignments: Chancellor of the diocese and spiritual director of the seminary. Ever he remained the humble priest, ever trusting in Divine Providence when all seemed hopeless and grim. "I am only a poor country pastor," he would remind his seminarians, "and I occupy this place only by God's holy will."

In these new obligations he still found time for catechetical instructions of his beloved children. When the State, in its frontal attack on Catholic principles denied the teaching of religion in the public schools, Farther Sarto organized the school children into special groups and took them under his own personal care on Sundays and free days, teaching them their obligations towards their eternal Creator. Souls were too precious to be lost. God created them as His own. They must again return to Him, pure and holy.

On November 16, 1884, the joy of the citizens of Riese could hardly be sustained, for Giuseppe Sarto—their own "Beppo"—was raised to the episcopate as Bishop of Mantua.

One day, we are told, that with "boyish pride" he showed his mother the ring of his newly-acquired episcopal dignity.

"Yes, Giuseppe, it is a beauty, but, my son, you would not have it, if I did not have this one," Mamma Sarto replied, holding her own wedding ring in her worn, wrinkled fingers.

His interests turned now to the seminary where he taught Theology, Canon Law, and Gregorian Chant. His priests had to be fully prepared to meet the trying burdens of their times, for the "nursery of good priests was a well-organized seminary which must be a home of virtue and knowledge."

Above all, his own example was to spearhead the spiritual revival of the diocese. Authorities of the times wrote of this amazing restoration:

> . . . Restless Mantua, under the guidance of a chief pastor who was meek and humble of heart as was the Divine Master, became a city where peace and order reigned. The reputation of this Servant of God for zeal, piety, and prudence in the government of his diocese was soon so widely diffused that Cardinal Parocchi said one day that the best bishop in that region was Monsignor Sarto.

A few years later he was to transfer this flaming zeal and saintly piety to Venice, where in June, 1893, he was

> The task of the catechist is to take up one or other of the truths of faith or of Christian morality and then explain it in all its parts and since amendment of life is the chief aim of his instruction, the catechist must needs make a comparison between what God commands us to do and what is our actual conduct.
>
> —Pius X in *Acerbo nimis.*

appointed the Cardinal Patriarch. "God is denied by the powerful who do not lower their proud heads," he wrote in his first pastoral letter to his newly-appointed flock.

On the wings of self-sufficient complacency the world was hurdling headlong into a spiritual dementia. Again, as in Tombolo, Salzano, and Mantua, Giuseppe Sarto called to his clergy for a spiritual revival by means of the catechism. Men had forgotten the basic truths of their Faith. Their Master was pitifully abandoned.

Ways to Truth

As Cardinal now he "recommended the establishment of the Confraternity of Christian Doctrine and the establishment of a permanent catechetical school in each parish." Truths appearing in the catechism were to be preached from every Venetian pulpit.

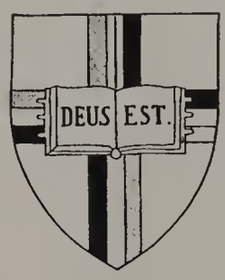
Favoring a graded catechism to meet the needs of various mental developments, he published a catechism which was used throughout his diocese, and appealed to his advanced seminarians that they too assist in catechetical work on Sundays and Holydays. "No one ought to be secular in sacred instructions or approach the method of the court or of the theatre—such will be applauded indeed but it will convert no one," was his incessant warning.

On July 20, 1903, death came to the old, failing Pontiff, Pope Leo XIII. On the fourth of August, the humble Cardinal Patriarch of Venice was elected Pope of the Roman Catholic Church. "In him the world would see a reflection of Christ—and his name would be Pius X."

Quickly, he outlined his plan "to restore all things to Christ" in his encyclical, *E supremi Apostolatus*. The plan was a simple one. Nations must put God in His rightful place by "vindicating the holy precepts of the Gospel . . . by asserting with greater force the truths entrusted to the Church . . . by education and training of youth in doctrine . . . by justice in the possession and use of the goods of the world . . . through honest administration of public offices, and a consequent return of equity and peace to the various classes of society through knowledge of Christian truths and the practice of Christian morality."

In the form of decrees and encyclical letters, he formulated and issued his previous plans as "pastor, bishop, and patriarch." *Acerbo nimis*, the encyclical on the teaching of Christian Doctrine was to become the blueprint for the Confraternity of Christian Doctrine. His *Il fermo proposito* was to be a guide to Catholic Social Action —"to reinstate Jesus Christ in the family, the school and society."

During his eleven-year pontificate, he renewed the condemnation of Freemasonry and "other propositions which attacked, denied or brought into question fundamental teachings of the Church." Further, he instituted a new codification of Canon Law; restored Gregorian Chant to its original place in the Liturgy; reorganized the Sacred Roman Congregations, condemned Modernism; properly equipped seminaries for the training of priests, and above all, he fostered early and frequent reception of Holy Communion.



Thus in his writings to the Catholic World were revealed the sources of his heroic virtues. His priestly devotions were ever centered around the Holy Eucharist, the Sacred Heart, the Mother of God, St. Joseph, and the Curé of Ars. These devotions he always recommended to his priests. Thus was the soul of the saintly Pius X ever aflame with a love that grew as years went by.

"With his shoes over his shoulders and a crust of bread in his pocket," heavenward he began his humble climb. And after that—Blessed! . . . Father Antonio! And after that—who knows . . . who knows? . . .

On June 3, thirty-seven years after his death, Giuseppi Sarto was declared Blessed at the Basilica of St. Peter in Rome. On that day Pius XII most solemnly pronounced Pius X worthy of public veneration in the Church, so that Mass may be offered in his honor. Beatification is the last step towards canonization, when the Church officially enrolls a name among the saints in heaven.

Pius X was the first Pope to be beatified in 279 years. The last so honored was Pius V, who died in 1572 and was canonized exactly 100 years later.

DEVOTION

(*Continued from page 5, col. 2*)

passed her on the street, you wouldn't give her a second glance. But her hidden life has been one of continual prayer and penance in reparation for the sins of others.

"Lucy didn't like the first rough image of clay I made. She would say over and over, 'This is a little like it, but not quite right.' Again and again she would correct me and then try to explain in the nearest possible way what she really saw. But in the end she had to confess that no human language could explain, nor human hands express the beauty of Our Lady."

At first glance many are not attracted to the statue with its rigid features and straight lines, but, Father McGlynn explained, it resembles remarkably the image of Our Lady as portrayed in St. Luke and of Our Lady of Guadalupe. The vertical folds are intended to represent the sun-like brilliance in which Mary appeared. Very noteworthy is the insistence of Lucy on the position of the hands and of the heart surrounded with thorns. To understand their meaning, Father explained, is to catch the real significance of Fatima.

When the Queen of Heaven came down to earth, June 13, 1917, she said to Lucy, "**You must remain longer on this earth. Jesus wishes to use you to make me known and loved. He wishes to spread in the world devotion to my Immaculate Heart. I promise salvation to those who embrace this devotion. Their souls will be loved by God with a love of predilection, like flowers placed before His throne.**"

A Wounded Heart

After speaking at length, Our Lady stretched forth her hands from which projected an immense light and the children saw themselves as if immersed in God. The Blessed Virgin held in her right hand a Heart surrounded by thorns which pierced it from all sides. It was the Immaculate Heart of Mary, afflicted by the sins of the world, which demanded penance and reparation.

Contrary to popular belief, Mary did not appear solely for the conversion of Russia or to bring an external peace to the world. This was to be the culminating result, the fulfillment, if her message were heeded. Her message was of an internal nature, the changing of man from within.

She came to warn the world, which

has disregarded her Son and His Law, of coming wars and persecutions, of temporal afflictions and sufferings, if men fail to amend their lives. She came to remind men that Hell does exist, that many are losing their souls, that the divine justice must be mitigated. If men persist in their ways more bloodshed is promised, but all is not hopeless, for in the end she promises, "My Heart will triumph."



What is Mary's plan for the world's salvation? Over and over she urged the three children, "Do penance, do much penance in reparation to God for the sins of man. Do not offend God for He is very much offended." She asks for prayer, the daily rosary and Holy Communion of reparation every first Saturday; she asks for penance and small sacrifices for sinners. "Many souls go to hell because there is no one to make sacrifices for them." She called for victims, not extraordinary victims, but for insignificant ones who by their constant self-sacrifice will make up for the shortcomings of others, victims who by their innocent suffering will soften the plea of our own martyrs crying to heaven for vengeance.

Mary's whole plan is summed up in devotion to Her Immaculate Heart sorrowing over the sins of mankind. The symbol of her all pure Heart is quite vital. Since the present sinful tendencies of men stem from hearts stained with sin and turned away from Christ, God has willed to present men with the image of the Immaculate Heart of His Mother, whose heart was ever in accord with the Sacred Heart of Christ. Indeed, St. John Eudes says that the two hearts are really one heart.

Mary is not something different, but of the same species as we are. As our Mother, she is showing her love and concern for us, her children. So, the one who loved her most, the maker of the world, in sending her to us, is saying, "You have abandoned Me when you have abandoned My Mother. If you will only honor the Heart of her whom I love, if you will only make reparation to the Immaculate Heart of Mary, I will give you through her the grace of conversion."

Father McGlynn added a few additional considerations. He made it clear that Fatima is not an object of Faith. The Church has made no official pronouncements about the matter except that it is worthy of belief. Moreover, Father emphatically discredited the rumor that the Pope had read Lucy's third secret and had fainted on the reading. The third secret remains sealed in an envelope in the safe of the Bishop of Leiria in Portugal.

EXTRA MUROS

(*Continued from page* 18, *col.* 3)

as assistant at St. Catherine of Siena's Church, Wake Forest, and to the Diocesan Missionary Fathers for service on the Trailer Chapel.

Revs. Patrick J. Lynch and **Thomas J. Lynch** (Nash) have been appointed as members of the Camp Marymount Board, to discuss the erection of a new chapel at Camp Marymount.

THEOLOGICAL COLLEGE

1933

Very Rev. William J. Murphy (G R) was recently a speaker at the DCCW Convention. Msgr. Murphy is Superintendent of Schools and pastor of St. Joseph's Church.

1936

Rev. Neil F. O'Connor (Sag) recent workshop speaker at DCCW Convention spoke on social problems. Father O'Connor has frequently been asked to serve as mediator in labor disputes.

1941

Very Rev. John M. Gannon (E) has been appointed secretary of the Board of Diocesan Consultors.

1945

Rev. Leo J. Coady (W D C), Archdiocesan Director of Catholic Charities, delivered a talk on "The Work of Catholic Charities," on the Midday Chapel program for WTTG-TV.

Rev. James E. Eiselein (Nash) has been appointed a member of the Camp Marymount Board to discuss the erection of a new chapel.

1947

Rev. Louis H. Lorei (E) was recently appointed chaplain at Villa Maria College, Erie.

REVIEWS

(*Continued from page* 17, *col.* 3)

interested prelates, and the inspirations of God directly or through her director, St. Francis de Sales.

Throughout the entire book the author presents Madame as she was seen, known, and sensed by others: by the granddaughter who recollects the joyous married life, the nephew who remembered the sorrowful siege of widowhood, and the grandniece who knew of the glorious service of the religious life. The transitions between these views are neither abrupt nor too labored. The granddaughter, who opens the book while reminiscing on the estate of Borbilly, receives the family estate from Madame de Chantal at the close of the book.

So well is this saint (the author never mentions the fact) materialized in the English idiom that she will more likely be remembered to the readers as "saintly Lady Jeanne" or the "holy Madame de Chantal" than "St. Jane Frances de Chantal."

FREDERICK J. MCCARTHY

Na Strazy Sumienia Narodu (On Guard at the Conscience of a Nation), A SELECTION OF PASTORAL, GENERAL, AND PRIVATE LETTERS OF AUGUST CARDINAL HLOND, edited by Rev. Arthur Slomka, Don Bosco Institute, Ramsey, New Jersey, 1951; 327 pp., $5.00.

For the first time since the premature death of Poland's most illustrious ecclesiastical leader, August Cardinal Hlond, in October, 1948, there appears on the American Continent a collection of his writings and addresses, a collection of pastoral, general, and private letters of one of the world's most distinguished prelates, priests, and patriots.

It is with rounding applause that we welcome this new, scholarly work which has been so ably compiled by a confrere of the late Cardinal, Rev. Arthur Slomka, of the Salesian Fathers.

The letters, compiled in the original Polish language, are a treasury of a most unique literary style. Not only will they be hailed by literary critics as the apex of Polish literary achievement in the first half of the Twentieth Century, but they will undoubtedly be received by historians as most apposite reflections of a crucial era of Polish history. In these there will be found an introspective analysis of a people who midst a seeming material victory

(*Continued on page* 27, *col.* 1)

ERA ENDS

(*Continued from page* 13, *col.* 2)

prelate and a fervent prayer for their beloved father.

The solemn exequies on Tuesday morning, May 22, were presided over by Cardinal Spellman, a long-time friend. Archbishop Cushing, Metropolitan of the New England province, preached a sterling eulogy. Bishop Connolly was celebrant of the Pontifical Mass. Eleven Bishops, scores of Monsignori, four hundred priests, representatives of religious orders, and of various lay and civic organizations filled the upper and lower church. Thousands lined the route of the funeral procession reverently hushed by the spirit of a sad farewell. The life of the city practically ceased in tribute to its best known citizen.

Archbishop Cushing outlined his eulogy in the description St. Paul gives of a bishop in the letter to Titus, chapter 1, verses 7-9. Applying these words of the Apostle, he said in part: "Bishop Cassidy lived a public and personal life that was blameless and died without the slightest shadow of reproach attached to his name. . . . . Whatever failings may have been present in the record of this high priest, greed for base gain had no place, no minimal place in his character. . . . Strict, even stern; straight-laced and unbending in matters of virtue, he was genial and humane, hospitable, gentle, just—holding fast, however, to the faith and to its code. . . . Sometimes in the heat of close-range battle, the Bishop could speak sharply and draw blood, so to say, with the rapier-like thrusts of his agile Irish mind and his spirited New England tongue. . . . But this blunt New England bishop also had a breadth and a depth which gave generous dimensions to all his positions. . . This bishop, though dead, still speaks. It will be years before the echo of his authoritative and apostolic voice dies in this diocese. . . . May his valiant soul rest in peace!"

St. Mary's Seminary bids adieu to one of its illustrious and devoted sons and begs God's merciful reward for this faithful priest and courageous bishop. At the same time it greets another alumnus in the See of Fall River, Bishop James L. Connolly, with a fervent *Ad multos annos,* and in his own words prays that God "may make responsive the hands that now must carry on the heavy burden laid down by our beloved Bishop in the evening of life."

In Manu Dei Sunt

Rt. Rev. Thomas G. Smyth (W D C), 77, pastor of the Shrine of the Blessed Sacrament, Chevy Chase, D. C., for 30 years, died in his sleep on Friday, May 18, following a heart illness; Loyola College, St. Charles College, St. Mary's Seminary; ordained 1898; appointments: St. Thomas' Church, Bal.; St. Stephen's and St. Ann's Church, Wash.

Very Rev. Joseph Thomas Michael Byrne (Pitt), pastor of St. Joseph's Church, New Brighton, died May 12 in his home; St. Charles' College, St. Mary's Seminary; ordained 1914; appointments: assistant at St. Paul's Cathedral, and St. Kieran's Lawrenceville; pastor at Holy Family, West Newton, and St. Mary's, Freeport. Since 1946 he had also been rural dean of the Lawrence County District.

Rev. John C. Angel (Pitt), pastor of St. Martin's Church, West End, died in his home May 9 after an illness of several years; St. Mary's Seminary; ordained 1907; appointments: Sts. Peter and Paul Church, East Liberty; St. Leo's, North Side; Transfiguration Church, Monongahela; Sts. Mary and Ann, Marianna.

Rev. Joseph B. Renault (S Fr), was found dead in bed on May 5; St. Patrick's Seminary, Menlo Park; ordained 1928; appointments: St. Bernard's, Oakland; St. Monica's, St. Mary's Cathedral, St. Cecilia's, St. John's, and the Church of the Visitation in San Francisco; and at Mission San Jose, Yountville, Crockett, Newark, Mill Valley, Guerneville, Pinole and Palo Alto.

Rev. Thomas A. Rooney (E), pastor of St. Elizabeth's Church, Farrell, died on April 30 in Spencer Hospital in Meadville, where he had been a patient for several weeks; St. Charles' College; ordained 1903; appointments: assistant at Sacred Heart Church, Sharon; pastor at St. Mary's, Crown.

Rev. Francis J. Stapleton (S Fr), pastor of St. Joan of Arc Church, Yountville, died recently; St. Patrick's Seminary, Menlo Park; ordained 1930; appointments: St. Vincent's, Petaluma; St. Mary's, Oakland; US Army 1933-1935; St. Agnes', St. Brenden's, and St. Thomas', all in San Francisco; St. Catherine's, Morgan Hill; St. Joseph's, San Francisco; St. Francis de Sales', Oakland; Queen of All Saints, Concord.

Rev. William T. Winston (Rich), 60, chaplain for the Sisters of the Visitation at Monte Maria Convent for 15 years, died on Monday, May 20, at St. Luke's Hospital, Rich.; St. Charles' College, St. Joseph's Seminary, Dunwoodie; ordained 1918; appointments: St. Mary's Church, Alexandria; St. John's Church, Warrenton; editor of the *Catholic Virginian,* 1930-1946, and censor liborum of the diocese.

The following would appreciate your kind remembrance of prayers for their recently deceased loved ones:

Rev. Thomas J. Byrd (Bal), for his father.

Rev. Joseph S. Hager (Hbg), for his father.

Rev. John S. Kennedy (Hart), for his mother.

Rev. Frederick J. Maynard (Sag), for his father.

Mr. Cletus A. Anger (Rock), for his grandmother.

Mr. John L. Kelly (Bal), for his grandfather.

Mr. Leonard J. Perreault (Spr), for his grandmother.

Mr. Walter F. Sullivan (Rich), for his grandmother.

REVIEWS

(*Continued from page 25, col. 3*)

in 1918, succumbed to a devastating, smashing blow in the fall of 1939.

Here is analysis and synthesis in truest objectivity. Here, not only is portrayed the body of a crisis, but also its soul. Sorrowfully, in 1932, the Cardinal addressed his clergy and laity:

> . . . that which is now asserting itself in Europe, is the impetuous twilight of an epoch whose soul lies poisoned. This infirmity is induced by a spiritual impotency. This crisis is the consequence of a moral depression. This general chaos is the decline of all that was sown in folly when God and His law were ejected from the heart of a nation. This bitter collapse of the flowering of a people is a testimony that, without the primacy of God, nations cannot endure the burden of their own times. This confusion, this embroilment of policies, this shattering and crumbling of an organism is the bankruptcy of Godlessness of the highest degree and kind, bankruptcy of ethical Godlessness, bankruptcy of Godlessness in private and social life, Godlessness in public life and in international relations.

The Cardinal knew well that "there will be a storm . . . for the sky is red and lowering." And yet those that heard, would not.

The book, moreover—most worthy of translation—will be an invaluable index to the work of the Catholic Church in Poland from the years 1922 to 1948. The chapter headings—in translation—will reveal the magnificent scope of the book which deserves widest publicity: *Concerning the Task of Catholicity Midst a Struggle with God: Concerning Christian Principles in Governmental Life: Concerning the Christian Spirit in Poland: On the Christian Education of Youth: Matters Concerning the Unemployed: Battle of the Spirits: Distress of Poland and the Church: Religious Problems of Tomorrow: To the Peoples in the Reclaimed Territories: Poland in Its Historical Crisis: Problems of Christian Family Life; Concerning the Christian Church; Problems Concerning the Catholic Womanhood,* etc.

Prefacing the book is a commentary by Fordham's professor of European History, Dr. Oscar Halecki, a brief sketch of the Cardinal's life, a monologue before death, a letter to his mother, and thirteen full-page photographs of his funeral cortege through the war-torn streets of Warsaw.

American Church historians will most anxiously await the translation of this noteworthy collection of ecclesiastical literature which is by no means complete. Here is a prophetic insight into a nation which today is battling for survival against militant, atheistic Communism.

THADDEUS S. BRZUCHALSKI

The Early Days of Maryknoll, by Raymond A. Lane, M.M., D.D.; David McKay Company, New York, 1951, 311 pp.

To the subscriber to *Field Afar,* to one who has read *Men of Maryknoll* and/or *Call for Forty Thousand,* to one acquainted with Father Keller and the Christopher Movement, in short, to anyone who is aware of the vast organization known as Maryknoll, this book will prove a priceless and most welcome addition to his knowledge of the American Foreign Mission Society (Maryknoll).

One can not help but be pleasantly impressed at the remarkable memory of the author. Granted that he arrived at Maryknoll at an enviable time from the point of view of gathering material for a book of this type (Bishop Lane entered Maryknoll at the age of nineteen in 1913, the year after its foundation), his power of recollection of even the slight details is little short of amazing.

With the obvious relish of a man at work on a job which he truly enjoys, Bishop Lane has generously sprinkled

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his text with bits of sparkling good humor which enhance rather than work against the many genuinely spiritual aspects of the foundation of this admirable missionary society.

Lacking none of the ingredients for good reading, rather combining all the elements that even the most discriminating might demand of their literature, this book of Bishop Lane will reward all who have the good fortune to read it.

JOHN G. NEWTON

Want to Start Something? YOUNG CHRISTIAN WORKERS HANDBOOK FOR BEGINNERS, Young Christian Workers, Chicago 14, Ill., 1951; 88 pp., 50c.

Just about the finest piece of literature the YCW in the United States has gotten up, and evidence of the progress being made in publicizing their program is their latest Handbook.

Far superior to their former *How to Start a Section,* the new Handbook is more crisply written in the lingo of the worker, pointed, and cleverly cartooned to illustrate its presentations. Should make starting a YCW cell fifty percent easier.

English Literature and Its Backgrounds, by Bernard D. Grebanier, Samuel Middlebrook, Stith Thompson, and William Watt; The Dryden Press, New York, 1951; 8 vols., $1.75 per volume.

In 1939, *English Literature and Its Backgrounds* appeared in a two-volume edition. The present paperbound, eight volume presentation represents a revision of that work, but the general objective "to produce a stimulating anthology of English literature" remains unchanged.

The survey course is divided into seven periods and one volume is devoted to the foreign backgrounds of English literature. The names of the periods covered suggest their content: Old and Middle English, Renaissance and the Elizabethans, Seventeenth Century, The Age of Reason, The Romantic Age, The Victorian Age, Later Victorians and Early Moderns.

In addition to many selections not ordinarily included in anthologies (*Dream of Gerontius, Age of Reason, Othello,* and others), there are over two hundred halftones, spread throughout the volumes. which attempt to catch the spirit of the various periods. Complete selections are given where possible (*Faustus,* the *Agonistes, The School for Scandal, Oedipus Rex, The Ballad of Reading Gaol*). All in all, the selections were purposely gathered with the student's ability to assimilate and integrate them in mind.

While the work is composed of prose and poetry, it seems to be the more heavily weighted in favor of poetry. Some have wondered about the relative value accorded among the poets, especially, the moderns. If space given is any criterion, Housman seems twice as important as Hopkins, Henley more than Thompson, Hardy more than Yeats. Not all would admit such an evaluation.

It is, of course, no valid criticism to say that Catholic writers are swamped in the anthology by non-Catholics. The basic historical fact, that from the Armada to the beginnings of the Catholic Revival Catholics had not "put out" literarily (whatever the reason), should dampen such a "party" criticism. While Catholics were party to the literature's birth and infancy, it was behind "hedges" (or bars) during its adolescence and early manhood. Not until Newman and Hopkins did Catholic "big guns," who were not occasional flashes but genitors in a series which has become more and more significant, appear on the literary front.

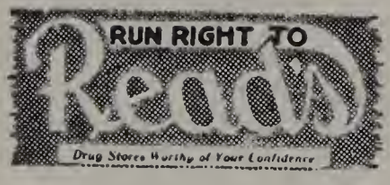
The work is aimed at the college level; the standard selections are there. Generally, one would have difficulty in finding offensive passages in the collection. (Joyce is represented by a

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relatively innocuous passage from *Ulysses,* and even Boccaccio is "scrubbed up.")

The critique of such a survey must revolve around the point: "Did the editors accomplish the purpose they set for themselves?" Their aim was to produce a stimulating anthology of English literature. They appear to have succeeded.

WILLIAM M. GALLAGHER

———✝———

The Laws of the Spiritual Life, by B. W. Maturin; The Carroll Press, Baltimore, Maryland, 1951; 281 pp., $2.50.

Father Maturin's book is a development of the thesis that the basis of all order is law. It is just as necessary to follow very definite laws for an orderly and systematic spiritual life as it is to do so in the physical, intellectual or moral.

The fundamental laws of the spiritual life like those of the physical, are common to all. Granted that there is no straight road upon which all the world can walk to Heaven; nevertheless, the Beatitudes, the law of perfection, reveal very definitely what it is for which we strive — they make both the end and the means of attaining that end quite clear. Saying nothing of sin, they show that the only remedy against doing evil is to do good; and further they declare that each of the virtues has behind it a very definite spiritual consolation which it brings to the soul — the reality of the virtue can therefore be tested by the reality of the blessing even here on earth. Such a view of the happiness of the Christian life is very different from, and far more inspiring than, the stern stoic view which comes from the mere sense of duty.

Father Maturin here presents a most convincing and careful study of the Beatitudes. He takes them one by one and analyzes each in the light of renunciation and union, with a style both vigorous and personal, yet without the least detracting from his theological and psychological precision. His spirituality is that of St. Paul, for he has both a very wholesome understanding of man in his present state—of the fundamental tendencies flowing from his physiological constitution and his psychological dispositions both for good and evil—and a firm conviction of the saving plan of God who desires to save and sanctify *all.*

ROBERT E. HANNON

———✝———

The National Catholic Almanac, 1951; compiled by the Franciscan Clerics of Holy Name College, Wash., D. C.; St. Anthony Guild Press, Paterson, N. J.; 816 pp., paper—$1.50, cloth—$2.00, plus postage.

A book from which any Catholic, priest or layman will profit; an authoritative compendium of fact and general practical information; a handy reference book slanted for the widest possible use.

———✝———

What Shall I Be? by Francis Cassilly, S.J.; America Press, New York, 1951; 72 pp., 25c.

There is no man who has never grappled with the question, "What shall I be?" Unhappy is he who has no answer. Finding themselves in a world immersed in confusion, today's youth search frantically for an answer. In a familiar chat with young men and women on religious vocations, Father Cassilly responds to those who can and will accept his solution to the problem. Especially fine is his treatment of the delicate questions of youthful entrances, the fear of making a mistake, the lack of feelings of attraction, and just who are invited.

Popular request has demanded the printing of a new edition of this pamphlet whose total sales of former editions reached 185,000 copies. The director of parish youth organizations will find Father Cassilly's pamphlet a valuable aid in answering his charges' most sincere and pressing question, "What shall I be?"

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The Case of Therese Neumann, by Hilda C. Graef; The Newman Press, Westminster, Md., 1951; 162 pp., $2.50.

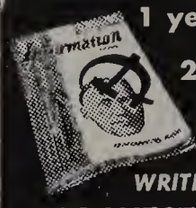
"If, then, we undertake to add yet another work to the already voluminous literature on Konnersreuth, it is with the desire to contribute as balanced and impartial an account of the facts as possible, our sources being personal observation and already published material, much of which has not yet appeared in English." This succinct statement summarizes rather well the principal features of the new publication on the phenomena of Kennersreuth. The author treats the controversial case of Therese Neumann in a manner vastly different from the works already known to us.

Is Therese Neumann a mystic or a hysteric? Such is the question upon which the work would focus new light. Accustomed to a pietistic rather than a scientific treatment of the subject, the reader will be a bit disturbed when he first begins reading. Therese Neumann is compared to the great stigmatists, St. Francis of Assisi, St. Catherine of Siena, and St. Gemma Galgani. The cautious attitude of the writer may at first be mistaken for a rationalistic treatment of the supernatural. In reality, the author merely follows through the policy of caution adopted by the Church with regard to phenomena of a possible supernatural character.

Included in the references for the book are: the work of Dr. B. de Poray-Madeyski, which bears the Imprimatur Ex Vicariato Urbis; *The Etudes Carmelitaines,* a periodical dealing with questions of mystical and ascetical theology; Teodorowicz' work *Mystical Phenomena in the Life of Therese Neumann.* The book treats in a very interesting manner the various experiences from the life of Therese.

Most interesting to the readers will be the chapters treating Therese's fast, her visions, her interior life, and the position of Father Naber, her confessor, in Konnersreuth. Arguments pro and con are presented for the supernaturality of the events. In most cases, I dare say, the reader will come away with some doubts as to the exact nature of Therese's experiences. All the arguments are not thoroughly convincing, but many of them lead one to the brink of credibility. Among the strong points in the argumentation for a natural explanation is the evidence and observation of Poray-Madeyski, who claims that Therese is a victim of hysteria. Another convincing argu-

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ment is the lack of parity between Therese's life and mystical experiences and those of other stigmatics, especially the Saints. However, there are some points that need more convincing explanation if one is to accept Graef's analysis. Among the more notable of such points are Therese's inedia, her seemingly miraculous reception of the Blessed Sacrament, and her clairvoyance.

In fine we recommend this publication for anyone who wishes an altogether unique treatment of this subject. Such seems to sum up the author's attitude: "We have indicated several times in the course of this study that it is not within our competence to make a conclusive decision on the phenomena exhibited by Therese Neumann. However, by this time our position should be quite clear, and so long as the Church has not expressed a judgment in a different sense, it cannot be dismissed arbitrarily by merely pointing to the presence of her stigmata and visions. We must reply: the evidence is there, suggestive indications are there, but many things that ought to be there are not." We leave it to the reader to make his own decision.

JOHN C. FALCONE

FOR CONQUEST

(*Continued from page 9, col. 2*)

His visit to France was, as its forerunner to Rome, eminently successful. When he was ready to return to America, Louis XVIII generously placed at his disposal a French warship. With his companions, he embarked on July 1, 1817, and after a voyage of sixty-five days, landed at Annapolis on September 4. He brought with him five priests and twenty-six young men, destined either for the priesthood, or, as lay brothers, to assist the missionaries.

It was also through his efforts that the Jesuits established their Western Province and took charge of his St. Louis College, now the well-known and flourishing St. Louis University. His all-embracing heart also went out to the neglected Indians of his diocese. In 1923, he went to Washington, and after an interview with President Monroe and his Secretary of War, John C. Calhoun, obtained from them the sum of eight hundred dollars for the Indian Missions which were likewise placed under the care of the Jesuit Fathers.

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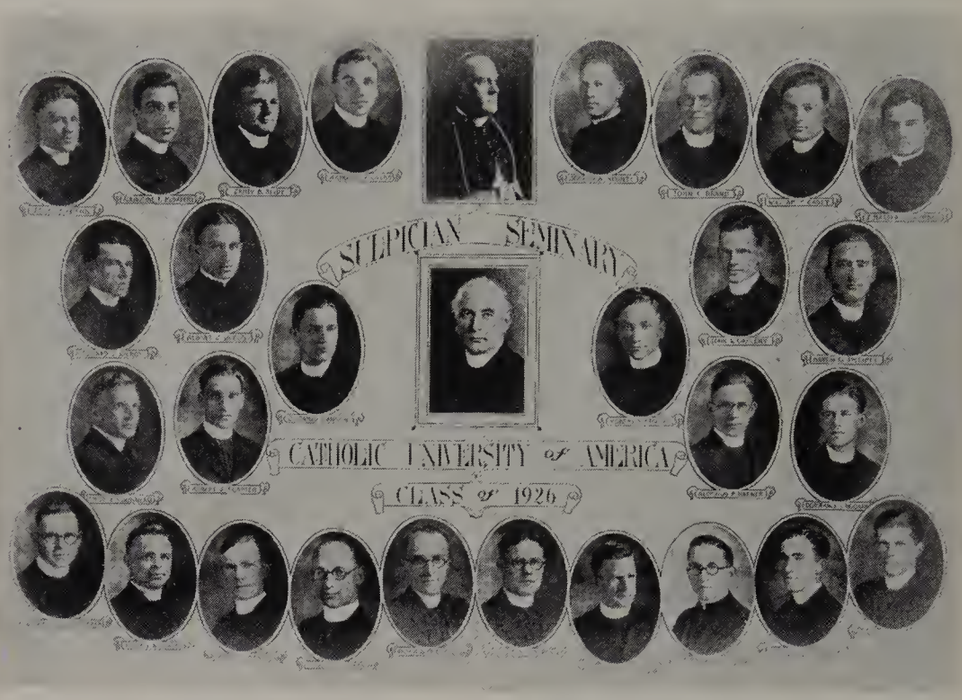
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The following members of the Class are not in the picture:

Rev. Thomas B. O'Toole, St. Mary's Church, Lycurgus, Iowa;
Rev. Stanislaus J. Slominski, St. Michael's Church, Olyphant, Pa.

---

the girls of St. Louis, or those of New Orleans. To effect this end, he summoned from Kentucky the Sisters of Loretto, and shortly thereafter, secured the assistance of the Ladies of the Sacred Heart, under the direction of Blessed Philippine Duchesne. His absorption with these labors was not such as to exclude his paternal supervision of the growth and development of Mother Seton's community and that of the Ursulines of New Orleans. For both he procured fresh reinforcements from Canada.

"But," one may well ask, "what was the Bishop of New Orleans doing for his own episcopal see?" Realizing at first that his personal residence in the see city might contribute to the ferment among both priests and people, he established himself, with the permission of Rome, for the time in St. Louis. Annual visits were made to the episcopal city, and in 1823, finding the flock more amenable to his guidance, he considered it advisable to take up, once more, his residence in New Orleans. To his great consolation, he found that even the most disaffected among the clergy desired his presence. Unable further to carry the burden of the vast diocese, alone, he petitioned Rome for a coadjutor. With a heart over-abundant with joy, he consecrated as his Coadjutor, on March 25, 1824, the Rt. Rev. Joseph Rosati, C.M.

As is ever the case with all great men, Bishop De Bourg, despite all his labors and unquestioned zeal, had his fierce enemies. "However the prudence, the perseverance, the wisdom of a prelate," writes Richard H. Clark, "the peculiar character of those around him will sometimes render it expedient for the welfare of his flock that he should place the government of his diocese in other hands." If he resigned his see, it was not for motives of health; nor was it that he dreaded the burden of incessant labor: "The motives of my resignation are of a higher order; they were presented to the Holy See and appeared so just, that His Holiness, the Pope, did not hesitate, when they were submitted to him, to dissolve the sacred ties that bound me to that important but laborious mission. In ceasing to be the head of it I have not ceased to feel for it the most tender solicitude. It is that very solicitude that forced me to leave it. For, on the one hand, my presence there would be more prejudicial than useful, and, on the other hand, I flattered myself that from Europe I could render that mission more important service."

It would seem that the Holy See wished to reward him by transferring him from the poor, scattered, and laborious mission that was his in America, to the flourishing diocese of Montaubon, with its Catholic population of a quarter million souls, its well-established seminary, its splendid institutions and numerous churches.

As a further honor, a few years later, he was promoted to the See of Besançon. But he lived not long to enjoy these honors. On December 12, 1833, but one month after receiving the Pallium, he died. With sentiments of humility, charity, and reliance of God's mercy, surrounded by the members of his household, he expired in the sixty-fifth year of life.

We make no apologies for presenting to our readers this great Sulpician churchman who was honored by the Holy Father, by those outstanding archbishops, Carroll and Spalding, by the saintly Bishop Flaget, to say nothing of the distinguished American laymen, George Washington, Charles Carroll of Carrollton, and Chief Justice White. He indeed sowed in tears but reaped a harvest gold in joy. "Going they wept, casting their seed but coming they shall come with joyfulness, carrying their sheaves." (Ps. 125:6-7)

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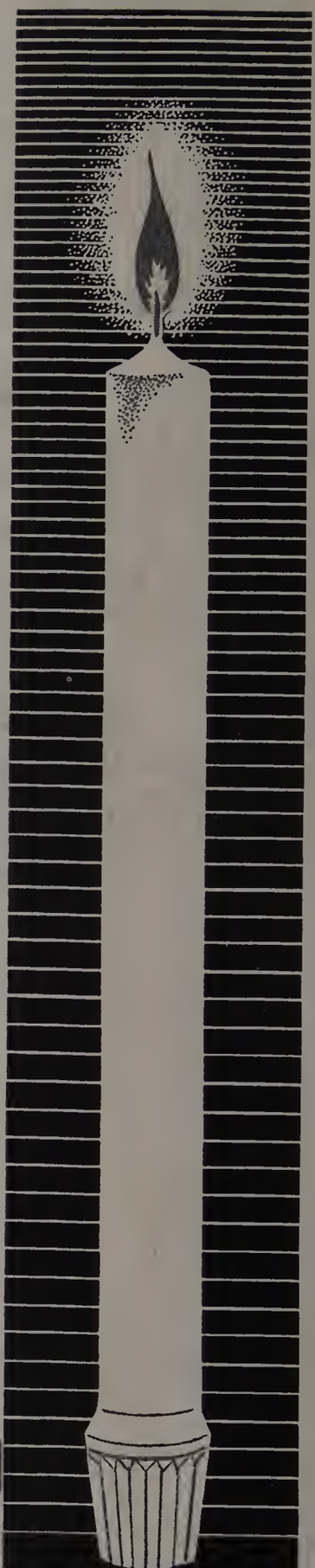
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